Who Is the Beast?

L. L. PICKETT

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WHO IS THE BEAST?

BY

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Author of "The Danger Signal," "The Book and Its Theme," "The Booze Devil," "Uncle Sam or the Pope, Which?" and many other Books and Booklets, Songs, Song Books, etc.

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INTRODUCTION.

There are three things the reading public takes into account in the consideration of a new book. The Title, the Author, and the Contents.

The title of the present volume catches the eye, engages the attention, excites the curiosity, appeals to patriotism and concerns the students of prophecy. In the red-light of the world-wide, record-breaking war of the Ages many have viewed His "Imperial Majesty" Wilhelm Hohenzollern—"Kaiser Bill"—not only as the beast of Berlin, but as the real prophetic beast described in the thirteenth chapter of the book of Revelation. They have a line on him and have found his number to be 666.

The real identity of the famous wild beast of prophecy is fully revealed in this book. Let the reader carefully peruse its pages and follow the discussion to its legitimate conclusion and he will see for himself that the authors have struck the right trail and traced the monster to his proper historical *habitat.*

The key to the interpretation of the book is found in the fact that the monarchy vision of Nebuchadnezzar (Dan. 2) covers the same historic order as the beast vision (Dan. 7), and that they synchronize with the "Times of the Gentiles." The great man image portrayed in the

dream of the King coincides with the fourfold beast image described in the vision of the prophet, representing that long political period on the calendar of the ages, known as the "Times of the Gentiles." The former sees the external splendor of the world-government while the latter, viewing it from the divine perspective observes its true beast-like, rapacious character. As Joseph said of Pharoah's dream concerning the fat and the lean cattle and the full ears and thin ears of corn—"the dream is one," so the authors very correctly contend that the Image of the Man (Dan. 2), and the vision of the beasts (Dan. 7) are one—that they refer to the same period of world-government, known as the "Times of the Gentiles." As the great Image, from head to toe, reaches the entire length of the Gentile era, so the beasts form one continuous chain that runs parallel with the Image. Hence, they found the tracks of the beast scattered all along the highway of history, from the days of Babylonian supremacy to the present time.

This grand historical perspective enables the authors to identify the famous beast as he appears in his final form, just previous to the Second Coming of Christ.

This treatise, in our opinion, more than any we have ever read on the subject, represents the golden mean between the opposing views of the Preterest and Futurist. It unravels the mysteries

that have puzzled so many people on this very question.

We bespeak for the book a wide circulation. It has literary merit as well as strong gospel food, and reliable information on one of the greatest questions in the religious world of the present day.

It is not necessary to say anything in the way of introduction so far as the authors are concerned. They are both well-known, Rev. L. L. Pickett, who is the author of many excellent volumes, is considered one of the very best posted men in the United States on the subject of the Second Coming of Christ. We might say that he is authority on the subject.

Rev. C. F. Wimberly, D.D., who collaborates with him in the production of the book, also wields a facile pen. He is the author of a number of religious works, such as, "Is the Devil a Myth?" and "Behold, the Morning!" etc., etc.

This great book, written by two such prominent authors and deep students of prophecy as Pickett and Wimberly ought to sell like "hot cakes" from one end of this country to the other.

If these few introductory remarks have sharpened the appetite of the reader for the main contents of the book, we pass him on without further ceremony to the great treat in store for him.

ANDREW JOHNSON.

A PERSONAL WORD.

The subject of this book has been growing on me for some time. Its correctness has been confirmed by careful consideration of all phases of the question. The controversial elements have been weighed pro and con. I believe herein is the truth, and the truth only.

The futurist school of interpreters have for some time had "the floor." They have spoken as if their view was beyond controversy. We believe this presentation is true, and being true, is greatly needed. We are in nowise afraid of the closest examination of the positions herein assumed and of the investigations herein set forth. Truth is no ostrich; it hides not its head; it fears not the light.

I am an ardent pre-millennialist. My writings give my reasons. We are in "the last days." The coming of the King draweth nigh. Satan hath great wrath, for he knoweth that his time is short. The forces of hell, the powers of darkness, array themselves. The Beast will ere long be manifest in his true character.

I was delighted to find, after some careful study together, that my friend and associate, Bro. Wimberly, saw the truth as it had dawned so clearly on me. It gratified me to have him unite with me in bringing out this volume. He is a lover

of truth, a student of the Bible, an earnest contender for right. We believe our joint labors herein worthy of careful study and so commend it to the prayerful consideration of those who desire to know the truth.

L. L. PICKETT.

October, 1918.

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CHAPTER I.

Times of the Gentiles.

In Luke (21:24), we are told by our Lord that, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." In a similar strain, Paul tells us in his Epistle to the Romans (11:25), "that blindness in part (such as will make it difficult to reach them) is happened unto Israel until the fulness of the Gentiles be come in." We shall have much use for the term "the times of the Gentiles." Let us inquire, therefore, for the meaning of the Scriptural expression. It has no reference to the mere preaching of the gospel to the Gentiles. It is a term that refers to world dominion. It began with the rulership of Nebuchadnezzar, and extends to the second coming of our Lord. It was preceded by the theocratic government of Israel and will be succeeded by the new world theocracy of our Lord Jesus Christ. The period is definitely defined. It has its metes and bounds. During this period the Israelites are without a government of their own, without national standing in the world. They have a distinct racial existence, but not a national or governmental standing. They are socially ostracized. To get a clear understanding of

the purpose, metes and bounds of the Gentile times much light will be thrown on the Bible. A clear understanding of the term will furnish the key to the interpretation of many misunderstood prophecies. With this *key* we can readily find the solution of many other questions; and particularly, the subject of this book: "Who is the Beast?"

For a beginning of this timely theme let us first apply ourselves to a study of Israel. These people are the natural descendants of Abraham through Isaac and Jacob. There is a fleshly Israel, of which there were ten tribes, whose identity has been lost. Beside them we have the tribe of Judah merged with the descendants of Joseph, and known to the world under the title—"Jews." Let the reader carefully examine the writings of Paul, especially Romans (see 9:1-4; 10:1-4, 21 and 11: 3, 8-12), and we find besides fleshly Israel, the natural descendants of Abraham through Jacob, there is a spiritual Israel. This is composed of those who are the faithful children of God, both Jew and Gentile. (See Romans 2:28, 29; 3:20-29 and 4:8-18; Gal. 3:26-29.) Abraham is the father then of a natural or fleshly seed, the Jews, and a supernatural, or spiritual seed, of all such as are the children of God by faith in Christ Jesus, who is Himself "the Seed" through whom eternal life is given to man (Gal. 3:16).

To the fleshly offspring of Abraham, God promised, and—through Moses and Joshua—gave the

land of Canaan, which we now call Palestine (Gen. 12;6, 7; 17:8). This country, known as the Land of Promise, belongs pre-eminently to the Jews, and to them alone. Since God gave it to Abraham, no other nation has ever prospered in the land of Canaan. It is manifest that no other nation will prosper there. To the Children of Israel, Canaan was a land flowing with milk and honey. When they are restored to the land of their fathers we may expect to see that country flourish again, even as of old. Had they remained faithful and obedient they would have never been driven from this fertile and prosperous country. To this day they would have been a mighty and a happy people. But to all others, who are interlopers and trespassers, the land has been poor and life has been miserable. Toil has been spent in vain, poverty and sorrow have been their portion.

The Jews, because of transgression, have for a season been driven from their inheritance. When they shall have abandoned their sins, returned to their land and to their God, by accepting Jesus as the Messiah and King, the Divine blessing shall once more be poured upon the land. Its beauty and fertility shall be fully restored and it will be as when they first inhabited it, a fertile, pleasant and delightsome country. It is a land of promise for the children of promise. To them—when they live in obedience and faithfulness—it will be a

home unsurpassed in everything that makes for happiness.

The reader will recall that for multitude the seed of Abraham has been compared to two innumerable things, viz., "the sand," which evidently represents fleshly Israel; and "the stars," which undoubtedly signifies the spiritual descendants of Abraham. The sands and the stars are alike innumerable; they could not be counted. One pertains to the earth, the other to the heavens. The children of Israel, the fleshly seed, are compared to the sand. This may seem strange, for the Jews have never been at any one time a great nation. But we must remember that nearly four thousand years have gone by since God made this promise to the old patriarch. There are more than eleven million Jews living at this time. If they have averaged six millions for each generation since the days of their great progenitor, their numbers would extend into billions. But the end is not yet. When Jesus returns and the Jewish people accept Him as their Messiah, they will, under the Divine blessing, become the leading nation of the world, and their numbers will extend beyond computation.

How about "the stars"? These constitute a symbolic representation of the innumerable children of God by faith, that faith which was exemplified in Abraham. He is called "the father of the faithful," even of all them which believe.

From all parts of the world, from every nation, and from every tongue, these followers of the faithful Abraham will come trooping up in the great day to be recognized as heirs of the promise through Jesus Christ, the seed of Abraham, the Son of man, the Son of God. (See Ezek. 36:24-38 and 37:21-26; Zech. 2:4, 5; 8:13-23; Hab. 2:14.)

CHAPTER II.

Natural or Fleshly Israel.

God demanded of the Jews perfect obedience and exhorted them to faithfulness. He promised that if they would always be true and obedient, He would be their God and their King. (See Lev. 26:1-13, which please read carefully.) On condition of their faithfulness and their observance of His laws, He promised to be their strength, their defense, their support and exceeding great reward. (Gen. 15:1; Ps. 84:11; Prov. 11:18.) With God Himself as their King, Ruler, and Lord, what a glorious and mighty nation they would have become. His leadership would have made them a great people indeed. He would have subdued all their enemies before them. They would have become established and strengthened as a nation so that no power could overthrow or harm them.

Jehovah's plan was to give the world *through the Jews* a pure theocracy; a government that would represent His own mind and will in national life and character, as well as in individual holiness. He purposed to make of Israel a nation that would be to other nations an example, a pattern in righteousness, truth and prosperity. He would have doubtless used them as sub-rulers and

—through their leadership among the nations—would have brought mankind back from a life of sin to righteousness and salvation. Justice in government, and righteousness in individual character, would have made of the Jews what He intended them to be in the beginning, a "peculiar people, an holy nation," and hence the light of the world, the salt of the earth.

But the descendants of Jacob were stupefied by sin, blinded by selfishness and perverted by ignorance. They would not rest satisfied under the restrictions placed upon them by Infinite Holiness. They set aside the Word of God, despised His judgments, and refused obedience to His counsels. In short, they were not satisfied with the Divine administration. Accordingly, they demanded for themselves a king "like the nations round about them." God bade His prophet Samuel to remonstrate with them, to plead with them that they be true to Him and walk in the light of His justice and love. The faithful prophet did so. He reminded them that God had brought them out of Egypt with a great deliverance He told them how kind and faithful Jehovah had been; how He had supplied their needs, screened them from their enemies, and had been their shelter in time of storm. His plea was earnest, fervent and mighty. But they persisted in their clamorous demands for a king. God yielded. He allowed them a king even as they themselves had determined (I Sam.

10: 18, 19). God said to Samuel, "They have not rejected you, but they have rejected me from being king over them." Thus Jehovah's law and authority were repudiated, His mercies despised, His plea spurned, His blessings trampled beneath their wayward feet. The result: They came under the judgments that He had threatened against them for disobedience.

Still, the Almighty loved these wandering sons of Jacob, and faithfully sought to save them and hold them unto Himself. While He granted their rebellious demands for a king, yet He sought to make even this blunder work out for their good by Himself choosing their ruler. The first choice fell on Saul, a mighty and very promising character. God first of all visited the chosen king, gave him a new heart, poured upon him His Spirit, and sought to so guide the young king that the nation might be led in paths of righteousness and peace. (1 Sam. 10:9-13.) But Saul fell away. He became guilty before God, committing great wickedness. Of course, Jehovah rejected the rebel, and we hear him complaining to Samuel, "God will not hear my prayer." And so this once mighty monarch listens to the cantillations of the witch of Endor. The final result was, Saul died a suicide under the wrath of God, and was evidently lost (1 Sam. 31).

God next chose David, a ruddy youth of simple habits and excellent spirit—who became a wise

ruler, and a great king. Under David, Israel conquered her enemies, drove out her foes, enlarged her borders, and prospered greatly. But even this singularly good man fell into grievous sin and brought the curse of the Almighty upon his own family and his dynasty. Outside of this one great transgression, it is said that David was "a man after God's own heart." Had all of Israel's kings proven true, the theocracy would have stood, God would have demonstrated the power of a righteous government, and through them would have blessed and uplifted the world. But their sins increased, their transgressions multiplied; their kings became more and more rebellious, while the masses descended deeper and yet deeper into idolatries. We need not go into detail. It is unnecessary to follow the career of Rehoboam, Jeroboam, Manasseh, Ahab, nor even of Solomon, the greatly gifted son of David. Yet, with all his gifts and talents, we learn, through Nehemiah, that "outlandish women" led him into sin (Neh. 13:26). Wickedness, then as always, brought trouble upon Israel and defeat upon her armies. Consequently, God rejected the chosen people. He had said to them by His servant of old, "If ye shall despise my statutes," so that ye break my covenant," "I will set my face against you, and ye shall be slain before your enemies." Lev. 26: 16, 17). Jehovah was under no obligations to these rebels. They had sinned against Him;

and rejected Him, and were in turn rejected. What was the result? That which might have been expected. He gave them over to their own wickedness and allowed them to reap the bitter fruits of their rebellions. In the days of Nebuchadnezzar, this world-conqueror sent against Jerusalem a mighty army. They swept away all opposition, overwhelmed the armies of defense and the Holy City fell. While Jerusalem bears among the nations the sacred title "Holy City," yet it has been a place of rebellion and of much sin; for its transgressions the people were driven into bondage; they were put to the sword. The king and the choicest of his people were carried away into captivity and subjected to Babylonian bondage. The kingdom departed from Israel, its government was overthrown, though God's chosen people, they now became a race of subjects. From that day till this the Israelites have had no government of their own, no king of their own race. Other nations have ruled over them. They have been driven forth into all the world, scattered among the nations; exiled and oppressed, they have suffered greatly. They seem to have been forsaken of God and despised by all men. (See Dan. 1:1-3; II Kings 24:1-4.)

All this had been foretold by Moses and their prophets. They had been warned of the results of transgression, but in blindness and perversity of heart they went forward into transgressions,

and the results were the afflictions which have been portrayed in the Word of God. They were

DRIVEN INTO EXILE FOR "SEVEN TIMES."

If the reader will turn to Leviticus (26:14-46) he will find a curse was pronounced upon Israel in case of rebellion and disobedience. The thoughtful reader will find it greatly to his advantage to stop here and carefully read this passage. We will not quote it for the lack of space, but it is worthy of mature consideration. A number of things will evidently impress the thoughtful reader:

(1) There is pronounced a curse upon Israel, in which the Lord said, If ye "will not do all these commandments" I will punish you. God demanded most emphatically perfect obedience and threatened dire punishment upon disobedience. (v. 15.)

(2) The type of punishment is varied. "I will appoint over you terror, consumption and the burning ague, that will consume the eyes and cause sorrow of heart; ye shall sow your seed in vain, for your enemies shall eat it." He further declares that they should be slain by their enemies, and adds, "They that hate you shall reign over you, and ye shall flee when none pursueth." (vs. 16, 17.)

(3) Because of their rebellions God declares, "I will break the pride of your power; I will make your heaven as iron, and your earth as brass.

Your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruit." (vs. 19, 20).

(4) God yet further warns them against walking "contrary" to Him, and threatens to bring "seven times" more plagues upon them.

(5) After enlarging upon their calamities, God warns them that He will send wild beasts among them, which shall rob them of their children, destroy their cattle and make them desolate.

(6) Foreseeing their continued rebellion, their wilful walking contrary to His laws and leadings, He declares that He will send a sword upon them, will send pestilence and famine upon their land, and deliver them over in servitude to their enemies, who will oppress them. He next adds, "I will chastise you seven times for your sins." (vs. 24-33). This is the Word of the Most High. It has been fearfully fulfilled, even to the letter. Study the history of the Jewish people, if you would see the execution of these threatened judgments.

We find several times in this passage the declaration that God will punish them "seven times." (See vs. 18, 21, 24, 28.) We feel sure that there is a significance in this expression that will go unnoticed by the careless reader. Does God mean to say simply that He will send seven different punishments upon them, after which His judgments will cease? If so, who can point out these seven

series of Divine judgments upon the chosen people? Have they not, in the long centuries of their dispersion, suffered more than seven visitations of wrath? They have suffered for centuries. God has poured out upon them the fires of wrath and through human agents has visited upon them numberless castigations. Their calamities have multiplied greatly, their sorrows have increased, and trials have come upon them without number. They have been disfranchised, hated, robbed, beaten, persecuted, oppressed, tortured, "seven times," yea, seventy times seven, more yet—thousands upon thousands of times. They have been made captive, have been forced into servitude, driven into exile, and forced to wander homeless over the earth. Their masters and oppressors have been in Assyria, Babylonia, Medo-Persia, Rome, Russia, Spain, Germany and other nations. They have been harried, tortured, cut to pieces, and burned at the stake. Their oppressors have increased; their sorrows have multiplied. Then what is the meaning of this oft-repeated term "seven times"?

We find the word "times" in an expression used by the angel who interpreted the "little horn" to Daniel (Dan. 7:25). In this case it is perfectly clear that the term is not a numerical proposition; it refers not to a repetition of incidents. The angel speaks of this God-opposing horn or king as having power over laws and con-

ditions "until a time (one), and times (two) and the dividing (half) of time." The period covered by this expression evidently means three and one-half "times." This word, then, must have as its meaning a time measurement, rather than a numerical recurrence. The angel is not informing Daniel and us of certain things being repeated seven different times, or three and a half times. He is giving us a time measurement. For the present, let us suppose that a "time" is a period of a year of years. In the calendar year there are twelve months of thirty days each, that is, three hundred and sixty days. At this rate a "time" is three hundred and sixty days; "times" twice three hundred and sixty days, that is, seven hundred and twenty days; and "a dividing of time" is one hundred and eighty days. These numbers added together: 360 plus 720, plus 180, equal 1260. This is the sum of three and one-half "times," or, on the supposition that each day represents a year, a total of 1260 years.

Now, if the term "times" as used in Daniel (7:25) has this significance, may it not give us the clue to the "seven times" of Leviticus? This period, the reader can readily see, has just doubled the length of the time assigned to the "little horn."

"But," says an objector, "you are assuming that a 'time' is a year, even a year of years. Can you prove that to be its meaning?" Perhaps we

cannot; but will the friendly reader hold his decision in abeyance for a while that we may try.

For the time being, let us *suppose* this method to be correct; and if we must reject it, do so after all our arguments have been presented. If this is the correct method of interpretation, it will have wonderful significance in the progress of our discussion. You ask why we adopt this method? Please do not force a premature answer. Let us suggest a few reasons as probable, and then test them out by facts.

We suppose this to be a correct method as applied to these passages because—

1. Many sane and scholarly teachers and interpreters have accepted it. Of course, this alone is not conclusive proof; nor do we offer it as such; but as a presumptive proof, as suggestive, and as most probably correct, we name it.

2. In some scriptures a "day" is specifically used to represent a year (See Numbers 14:34). Moses received a message from God concerning the very subject we have under consideration, namely: the rebellions and consequent afflictions of the Israelites. Hear the language spoken through Moses and Aaron: "Your children shall wander in the wilderness forty years—until your carcasses be wasted in the wilderness." Now notice that he measures the time on the year-for-a-day basis. "After the number of the days in which ye searched the land, even forty days, each

day for a year, shall ye bear your iniquities, even forty years." This is exactly in line with the threatened judgments of God as set forth in Leviticus. He punishes them for their sins, and measures their deserts on the basis of a year-for-a-day. Furthermore, this is not a measurement of the divine blessing, but of the Almighty's curse. The term seems to be used chiefly, if not always, as a measurement of the outpoured wrath of Jehovah.

"Seven times" then will, by this rule, represent a period of chastisement. It will show Israel fleeing before his enemies, wandering through the earth under oppression, living in loneliness and isolation because of God's rejection and wrath. The time of this isolation for Israel will aggregate seven times three hundred and sixty years, that is, for a total of twenty-five hundred and twenty years. *And this is exactly double the length of time in which the persecuting "little horn" shall resist the work and will of God and scandalize the nations.* Remember this statement; it will be useful hereafter.

This period will, therefore, represent the time when the sons of Jacob are homeless wanderers throughout the earth; covering a period in which they have no government. It was long since written by one of their prophets "The children of Israel shall abide many days (a day for a year,

many years) without a king, without a prince"—and without the paraphernalia of the priesthood —namely, "without a (high-priestly) sacrifice and without an image and without an ephod and without teraphim." (Hos. 3:4, 5.) Has not this been literally accomplished? Are not the Jews without a high-priest and without a sacrifice? The writer of this chapter some time since asked an educated Jew, "How is it that you Israelites do not observe your sacrifices?" He replied, "Because we have lost our high-priest." Not only have they lost their priestly leadership, but they have no king and no prince. They live under the government of the Gentiles, having none of their own. They are sojourners among all the nations. They maintain a racial existence, but having no national organization, cannot maintain a governmental identity.

And how long has this been their condition? Any historian will tell you that it has continued since the days of the great Babylonian monarch and world-ruler, Nebuchadnezzar. He carried their king, Jehoiakim, into captivity (Dan. 1:1, 2). And how long since that occurred? We have no inspired chronology. That of Archbishop Usher places the overthrow of the Judaic kingdom at 607 B. C. Add this to the present date, 607 plus 1918 equals 2,525, which would place us five years over the allotted period of Israel's wanderings, which were to continue, as we have seen,

for "seven times." This prophetic measure (seven times) taking the calendar measurement of 360 days multiplied by seven, gives us a total of 2,520 years. But there are three methods of computing time, viz.: the lunar year of 354 days, which would be seven times 354 equals, 2,478. Subtract the date of Jehoiakim's captivity, viz.: 607 B. C. from 2,478, would make the time of 2,520 years to have expired in 1871 A. D. But the calendar year of twelve months of 30 days each, 30 times 12 equals 360 days per year, multiplied by seven, equals 2,520 years. Subtract 607 B. C. from 2,520 would yield 1913 A. D.

But there is the solar year, 365 days and a fraction. Seven of these years or "times" by the same method of computation would yield 2,555. Subtract the 607 B. C. and it would land us at 1948 A. D.

Owing to these different methods of computing time, it is perfectly evident that no one can set an exact date for the accomplishment of these predictions. God does not give away His secrets; they belong to Himself only. But a prophecy of this character makes a very plain fingerboard. It points unerringly to the proximity of the restoration of Israel, even in our own day. Let him who will, read "the signs of the times." For centuries Jerusalem has been trodden under foot of the brutal Turkish government. But Turkey is the sick man of the Orient. His dominion is passing

away even now; British soldiers are triumphant in the land of ancient Israel. The power of the Turk is waning. He is tottering to his fall. But let us remember that England is the best friend of the Jew, and England is the present conqueror of the land that belongs to the sons of Jacob. The British are preparing to allow the Jews to reorganize their own government and take possession of their chosen land. Jews have secured a plot of ground in Jerusalem and they have already raised a fund of one million dollars with which to start a university. At the time of this writing comes the Associated Press announcement of the laying of the cornerstone. There will be taught the language of the ancient Hebrews, together with their customs.

These facts mean much. The Jews are both the richest and the poorest people of earth. In lands like Russia, where they have been oppressed and robbed, many of them are exceedingly poor. On the other hand, in countries like the United States many of them are millionaires and even multi-millionaires. Zionism is gathering its forces, the wealthy will finance it and the poor will leap at the opportunity of going back to the land of Jacob. Within a few years we shall see a very flourishing state, a rejuvenated nation in the Holy Land.*

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*The writer would be delighted to show somewhat of the future of Israel after the restoration. Suffice it to say

The prophet Hosea after having announced the dispersion of Israel, points to their restoration in the following words: "Afterwards shall the children of Israel return and seek the Lord their God, and David their king." This king whom they seek and to whom they return is none other than Jesus, Son of God, Son of man, but in the flesh a descendant of Israel's great king. (See Luke 1:31-33.)

We are not of those who attempt to figure so deeply into the prophetic revealments of our Lord as to foretell all the events of the future. It is perhaps as true now as when spoken, "Of that day and hour knoweth no man." But while we may not penetrate the hidden recesses of the years to come, yet we may easily read the sign-boards which our Lord has hung up in the pages of His revealed word, and through the historic centuries. We may reverently seek to learn that which He has revealed in His Word. We may study the schedule of the ages, and may read with open heart and mind the current history of our times.

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here that after the rehabilitation of the Jewish government the northern hordes (out of Germany and Russia) will launch another world-war that will be fought out on the mountains of Israel. It will be the Armageddon battle of the ages, the greatest conflict in the history of the human family. We incorporate a brief presentation of this subject in a later part of the book. It cannot be more lengthily discussed at this place. See "The Great War and Our Lord's Return." Price 50 cents. Also "Germany and the Armageddon." Same publishers as this book.

All these point to an early restoration of Israel. Jerusalem shall be rebuilt and renewed. The land of Israel shall again flourish, and even blossom as the rose. But ere its accomplishment war and bloodshed shall shock the world. The ages are nearing their consummation. The power of the oppressor shall be utterly broken and ere long our King Jesus shall reign without a rival in Jerusalem and over all the earth.

But we will now examine another scripture wherein the day-for-a-year method of interpretation is plainly taught, especially in Jewish punishment, and in the triumph of wickedness. God said to Ezekiel (4:6), "When thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Not only is it thus specifically stated "a day for a year," but here as in all these scriptures the subject of these "time" measurements is the punishment of transgression, or the foisting upon men the violent curse as illustrated in the bloody career of the vicious "little horn." We do not know any place in the scripture where the day for the year symbol is in use, except in connection with something that is evil. In Revelation (13) the period of these "times" and the "dividing of time" is given as "forty-two months." By the calendar year this is exactly 1,260 days or 3½ years. It is used of Israel in rebellion, of the

"little horn," and of the Beast. Israel's dispersion, being for seven years of years is now about fulfilled. The performances of the "little horn" cover the latter half of Israel's 2,520 years; that is, his work is during the last 1,260 years of this period.

When we read, therefore, of the "times of the Gentiles," let us bear in mind that it is a period that fills in between the two theocracies. The first theocratic dominion ended in the overthrow of the Jewish kingdom by Nebuchadnezzar. Henceforth, the dominion of the world passes to the Gentiles. This dominion continues for 2,520 years ("seven times"). It will end in the fulness of time, when this period reaches its completion. Thenceforth, the old Gentile dominion, beastly and unclean, vicious and bloody, passes away. The returning Christ crushes all opposition, overthrows the governments of men, crowns the saints as sub-rulers and inaugurates His own millennial, and thenceforth eternal, kingdom. The theocratic government of Christ, therefore, is to supersede, annihilate and eliminate the beastly rule of earth. Thus shall terminate the Gentile dominion of the world, when the everlasting kingdom of God shall be established.

We trust our reader fully comprehends the meaning of the "metes and bounds" of "the times of the Gentiles." If so, we are ready to go forward with our subject.

End of Jewish Monarchy.

According to the Concise Bible Dictionary* the proper date for the end of the Jewish Monarchy is given as 586 or 587 B. C. Accepting 586 as correct and adding present date 586 plus 1918 equals 2,504. Subtract this from 2,520 and there remain yet 16 years before the end of "the times of the Gentiles."

It is manifest that we cannot be dogmatic as to dates, because of the uncertainty of our chronology.

All we are interested in is, that we may get the fundamental facts, that we may find the key to the prophecy, that we may know the period of time in which we live. We still recognize as true the saying of our Lord, "Of that day and hour (exact date or time) knoweth no man." But of the fact that the day is at hand, the morning cometh, we may rest assured. The end of the Gentiles times is on us and the King of Glory will soon appear.

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*Thomas Nelson & Sons.

CHAPTER III.

The Great Image.
(Daniel 2.)

The Gentiles were primarily idolaters, image-worshippers. What better picture or representation of the "times of the Gentiles" could have been given than that of a huge image. This is exactly what happened. As we have seen, Nebuchadnezzar was the first ruler in the period under consideration. True to his idolatrous instincts he, the head of "the Gentile times," erected a great image in the plains of Dura and required all men to fall down before it in worship. This king was a great monarch; was the first of the world-rulers; was the chosen head of Gentile dominion for the world. How best could he launch this period for the rejection of God among men than by setting up the image we have under consideration? The reader will notice that this image was composed of four metals. Beginning at the top, we have the head of gold; descending earthward through a cheapening scale of metals, we find silver, brass and iron. Reaching the ground at the feet, we find a mixture of iron and clay. What better could portray the descending, degrading dominion of the Gentiles in earth? Start-

ing with gold and finally reaching the cheap, weak, and practically worthless condition represented by two materials of which amalgamation was impossible. Iron is cheap, clay yet cheaper; and an attempted amalgamation can yield only defeat and confusion.

These four metals represent four world empires, the Babylonian, under Nebuchadnezzar; the Medo-Persian, under Darius; the Greco-Macedonian, under Alexander the Great, and the Roman under the Cæsars.

It will be observed that while here are four metals entering into the composition of the image, there is a unity of spirit, of purpose, of religion, and of life in the upper half of the image. This unity is represented in the upper body, which is one. Wherein is this unity? It can be found in but one thing, viz.: in religion. Though there were four dynasties, the Babylonian, the Persian, the Grecian and the Roman; yet they were all pagans. There was among them no other religion. The four dynasties are set forth in the four metals, whereas the unity of their religion is symbolized in the oneness of the body.

The great lesson of the Gentile dominion in the earth, is that of rulership over a world without a recognition of the true God. The image does not belong to God as represented in the Jews; nor to Jesus Christ as set forth in the church, but to idol-worshipping Gentiles. The

image is theirs, the "times" are theirs, the *world* is theirs. In such an age, under such a world rulership, such an image is a fitting symbol—for they are image-making, image-worshipping pagans. The period belongs not to the Jew; nor yet to the Christian, but to the Gentile. In order to be a Christian, one has to renounce the world, "Come out from among them and be ye separate," saith the Lord. (II Cor. 6:14-18). One cannot be of the world and yet be true to God. "Whosoever, therefore, will be a friend of the world is an enemy of God." (Jas. 4:4.) A Christian must renounce a worldly life, take up his cross and follow Jesus (Matt. 16:24). The age in which we live is evil (Gal. 1:4).

While the upper body was a unit, the lower half of the image divides, even as the human body parts into the limbs. This has a double significance. It portrays two things: (a) the Roman empire had two capitals, the eastern at Constantinople, the western at Rome. And these correspond to the two legs of the image. (b) But in the second half of the period represented by the image there are two religions as well as two capitals. These religions are the Mohammedan, concentering about the eastern Roman capital, at the present time the head of the Turkish empire; the other one is the papal monarchy, finding its origin, and having its seat of power, in the Vatican at Rome. With these facts before us, we

find the Gentile times divided into two parts of about equal duration. The first half is strictly pagan; the second half is composed of two false religions, having their base in what is now Turkey and in the ancient city of Seven Hills. Since the present era begins after the fall of the Jewish theocracy, and terminates just before the establishment of the final theocracy of Christ's dominion—the conclusion is inevitable that the age is subservient to an anti-Christian condition. There can be no dominating, regal, Christianity in this age, for it is given over to the Gentiles, like the unmeasured court of Rev. 11. The church of God is composed of the rejected, separated, and trampled few. The devil is the prince of the world (John 12:31). Yea, he is even the "god" of this age. (II Cor. 4:4.) This age is neither ruled by Christ nor His church. He Himself says to His followers: "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." (Luke 12:32.) Up till the time they take the kingdom, the crowned ones are few. When men dream in their folly of converting the world through the agency of the church—before the return of our King—they display a paucity of knowledge in things revealed.

But both Islam and the papacy assert the right of rulership in the earth. They belong to the pagan regime that would control the world in the name of an ecclesiastical overlordship.

This is the time of Gentile dominion, not the time of God's kingdom. At the return of Jesus in the clouds of heaven, with power and great glory, He shall smash, pulverize, destroy and sweep from the earth every vestige of Gentile authority as represented in the image. In confirmation of this, let us hear Daniel's exposition of the dream in which the monarch saw the course of time portrayed. Daniel says: "Thou sawest till that a stone was cut out without hands, which smote the image upon its feet which were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold brake in pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:34, 35.)

Some have thought and contended that this kingdom which fills the whole earth and is represented by the stone cut from the mountain, began with the Babe of Bethlehem—the coming of Jesus as a Savior, and gradually spread till it filled the world. That such conclusion is a mistake may be clearly seen by the following facts:

1. At his first coming our Lord acted in the capacity of a Redeemer; at His second coming He will be a King, and will have dominion over all the earth.

2. At His first coming He launched His gospel in the world. Its effect is refining, strengthening, elevating; at His second coming His work will not be persuasive and pervasive, but it will be dominating and regal. His is the stone kingdom, He Himself being the chief cornerstone. When the stone begins its work it will crush, pulverize and destroy all antagonistic influences with which it may come in contact. Kings enter the dominions of other kings to crush opposition, to overthrow the armies of the enemy. Accordingly, our King coming to the kingdom of "the god of this world" will make war; He will force the issue, will make inroads upon the enemy, will overthrow and defeat all his forces. See the picture of the coming Conqueror as set forth in the apocalyptic vision of St. John (Rev. 19). Yet again, from Daniel we read: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.)

We have observed the four metals that enter into the composition of the image. They are all specified and will be crushed and destroyed at the setting up of the stone kingdom.

3. When Jesus came at first the iron kingdom, that of Rome, was treading down all the authority and dominion of men. Nothing could stand

before her. Roman power prevailed against all opposition; but in the end the *iron* is crushed as well as the gold, the silver and the brass.

4. The image was not smitten upon its head nor upon its breast, nor yet upon its sides nor its thighs. It was smitten upon its feet showing that the Gentile "times" must be fulfilled before the image is destroyed.

5. Jesus at one time said, "The kingdom of God cometh not with observation." From this some have contended that the kingdom must be a gradual development. Their reasoning is faulty. The verb used by our Master, was "cometh," which is in the present tense. At no time did He say, The Kingdom of God shall never come with observation, that is, visibly. On the contrary, He affirmed many times that He, the King, shall be "seen" coming in the clouds of heaven with power and great glory. (Luke 21:27.)

6. The disciples asked Jesus if He would at that time restore the kingdom to Israel. He gave them no dates, but bade them await God's own time. (Acts 1:6, 7.) From this passage, some have set up the contention that the disciples were carnal and materialistic in their conceptions of the kingdom. Such have insisted that He rebuked their expectations. Far from it. He simply informed them that the Father had reserved to Himself the right to set the time for the inauguration of the kingdom. Telling them of His vis-

ible return in the clouds and the attending scenes, He said: "When ye see these things begin to come to pass, know ye that the Kingdom of God is nigh at hand." (Luke 21:28, 31).

7. Throughout the present era of twenty-five centuries, as we have shown, the kingdom is left to the Gentiles. It is their era, age or dispensation. These "times" are theirs. But at the end of this age—at the return of our Lord—it is said, "The time came that the saints possessed the kingdom." (Dan. 7:22). The time of the dominion of the saints cannot come until the crushing overthrow of the image, which stands for Gentile rulership.

8. Two kingdoms mutually antagonistic cannot co-exist in the same territory, even as two solids cannot occupy the same space. When the stone kingdom is established, all that remains of the kingdom represented by the gold, silver, brass and iron shall pass away and be supplanted by the new kingdom. The times of the Gentiles and the times of the saints must be different. They cannot co-exist; the one supplants the other. Each of the kingdoms represented by the four metals was of itself a world-empire. These came not coetaneously; they were rather successive. The one followed the other. Indeed, no two existed at the same time. However, there was more harmony between them, than could exist between any one of them and the coming stone kingdom. It is

evident that the stone kingdom—that of our Lord—is more widely divergent from each and all of these metal kingdoms than they were from each other. The metals might be amalgamated, but the iron and clay would not combine; the union of the stone kingdom with the gold, the silver, the brass and the iron kingdoms will be far less probable than the amalgamation of any one of them that preceded it. It thoroughly pulverizes all of them; the result is, they are blown away "like the chaff of the summer threshing floor." When they have completely passed away, then the stone kingdom extends beyond all boundaries. "It becomes a great mountain and fills all the earth."

9. Each of the five dynasties has a metal of its own, one that truly represents it. But of the five world kingdoms each one has to pass away before the other becomes operative. Four of these belong to the Gentile period, whereas the fifth and last is wholly extraneous. It begins after the others have passed away, and it endures forever.

The "seven times" of Israel's wandering is aptly illustrated in the life of Nebuchadnezzar. With all this monarch's greatness and majesty—ruling a kingdom that covered the known world—God smote him. Lunacy overcame him, and for seven years, typical of the "seven times" of Israel's dispersion, he was driven forth from the walks of men, lived in the open and ate grass like the ox. The period of his imbecility exampli-

fies the blindness of Israel. As he was driven from his throne and his palace, so are they driven from the Holy Land, and from their throne and crown. As the great monarch wandered in helpless lunacy, so has Israel wandered in dense darkness from the paths of God. But Nebuchadnezzar was restored. The crown was again placed upon his brow, and the scepter in his hand. So shall Israel be restored to God and the kingdom, enter once again upon its inheritance. And then David's greater Son shall "reign over the house of Jacob forever, and of his kingdom there shall be no end."

When the mind of Nebuchadnezzar was restored he acknowledged the sovereignty of the God of Daniel. So, when Israel's wanderings shall come to an end they will return to the God of their fathers and will acknowledge King Jesus as their Lord and Messiah. (See Jer. 23:5-8.) We are not surprised, after the restoration of the Babylonian king to hear him say of God: "All his works are truth, and his ways judgment; and those who walk in pride he is able to abase." (Dan. 4:37.)

We trust our readers will bear in mind that this image, which is also typical of the period of paganism, of image-worship, portrays the whole course of empire during the period of Israel"s rejection, and the label with which God identifies this period is

"THE TIMES OF THE GENTILES."

The proposition is a lesson. It presents a continuous picture of the entire time that intervenes between the two theocratic kingdoms. Beginning with Nebuchadnezzar as the head of gold, the image continues through an unbroken succession of degenerating metals until its final crash and complete overthrow; when smitten upon its feet by the divinely-cast stone—even as the armless hand wrote upon the walls of Belshazzar's palace the sentence that sealed his doom—just so, the stone from the mountain, pulverizing the constituent elements of the image, seals the doom and terminates the career of all earthly Gentile rulers. No longer shall the world be ruled by the gold, the silver, the brass or the iron, but by the stone, even "the Chief Corner-Stone," our Lord Jesus Christ. His Kingdom is one of justice, of purity, of everlasting glory. It shall never pass away. All earthly kingdoms shall end. All mundane glory shall fade, but the kingdom of the Christ shall abide forever.

Had there been no defection on the part of Israel, had they proven true to God and obedient to His authority, there would have been no "seven times" of their dispersion, and no corresponding "times of the Gentiles." In these "times" Israel dwells crownless and the church has not yet come into her rulership; the day of her crowning glory is in abeyance. "When Christ, who is our life,

shall appear, then shall ye also appear with him in glory." (Col. 3:4). "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5:4.) No kingdom and crown for the saints till then. We are now in the day of Israel's dethronement and the Church's humiliation. It is the day of Gentile dominion. These conditions co-exist. Hear the word of the Most High through Ezekiel: "Thou, profane, wicked prince of Israel, whose day is come, * * * thus saith the Lord God: Remove the diadem and take off the crown, * * * exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more (what shall be no more? The crown and kingdom of Israel) until he come whose right it is; and I will give it him." (Ezek. 21:25-27.) The coming King is Jesus. Till His return Israel is crownless—the Gentiles rule.

God will give restored and converted Israel a great place in His glorious coming stone kingdom. But this is another subject, to which we cannot here and now give space. Let the reader examine the following scriptures, and many others (Jer. 23:3-9; Ezek. 37:21-27; Hosea 3:5; Zeph. 3:9-20; Zech. 2:4, 5, 10-12; 8:3-5, 22, 23; Acts 15:16, 17; Rom. 11:12-15).

CHAPTER IV.

The Reign of the Beast.

Having depicted the course of empire under the figure of a great image, Jehovah next portrays the same period as a beastly regime. We suppose that practically all sane interpreters agree that the two visions, that one revealed to the great monarch and the one given to Daniel, cover the same period of time. They are but different illustrations intended to set forth the history of the world under Gentile dominance. They cover the same centuries, set forth the same history, present to us the power and progress of the Gentile dominion as seen from two different view-points. These visions set before us a history which begins in the days of Israel's rejection and terminates at the time of the return of Jesus Christ to inaugurate His theocratic rule upon earth. The visions run parallel; they rise at the same time, co-exist and terminate the same date. The vision given to Nebuchadnezzar reveals kingly authority from an exterior point of vision. It shows kingship in such a light as will be pleasing to kings. It displays the majesty, the glory, the paraphernalia of royalty. But Daniel's vision was revealed from the divine view-point. It gives the inner work-

ings of Gentile dominion, displays the beastliness of regal authority, as God Himself sees it. This portrays a time of conflict, of war, brutality, even as the conflict of wild, blood-thirsty beasts. Under the two visions we have the inner and outer picture of royalty. Here is the clash of authority and the beastliness of war, the selfishness of rulers.

Let us notice briefly the four beasts, as seen in the vision given to Daniel. A willing heart and attentive mind will learn lessons of value. It will be observed that the animals brought before our vision are not domestic, man-loving animals. Instead, they are wild, terrific denisons of the jungles. Look at them.

1. Here we have a lion. He is king among beasts. He rules the forests. He is overbearing, ferocious, dreadful. His mighty roar sends other animals shivering to their dens. But this lion is a strange creature. He is unlike others of his tribe. He has wings like unto an eagle. What do they represent? This lion is intended to set before us the great Chaldean king, the mighty Babylonian monarch, Nebuchadnezzar. A great ruler he was, and an invincible conqueror. The wings were given as illustrative of his sweeping victories. With them he could rise above difficulties, sweep over obstructions, and fly forward as the eagle to obtain his objects. In the great Image this monarch was represented by the head of gold.

Here he is portrayed as the courageous lion; to which is superadded the wings, indicative of speed and the sweep of his victories.

But his wings were plucked. This reminds us of the time when the great ruler lost his mind, in helpless lunacy he was driven from men and wandered among the beasts of the field; but later, we find him placed upon his feet as a man, his mind and his kingdom restored; and he made glad surrender of his heart to the God of Daniel. "A man's heart was given to him." He acknowledged Jehovah as "Lord of lords, as King of kings."

2. The next beast is a bear. It represents the Medo-Persian empire. The bear is brutal, sluggish, cruel. This one had three ribs in its mouth, indicative of its triumph over Libya, Egypt and Babylon. The people of that empire were heartlessly cruel. But they had no such brilliance, wealth and majesty; no such sweep of power, as the Chaldeans, under the mighty Nebuchadnezzar.

3. A leopard next comes before us. It is a strange, unnatural looking figure. It has four wings and four heads. Who is set forth under this queer symbol? Whose kingdom does it prefigure? The leopard represents Alexander the Great, in its body; its four wings setting forth the marvellous sweep of his victories, the unsurpassed speed of his conquering armies. Nothing could stand before them. Everything was driven

pell-mell as his armies swept on from nation to nation. But this great, strange beast had four heads. What was their significance? When Alexander died at the early age of 32 or 33, having no son to take his throne, the vast empire was divided between his four generals, viz., Lysimachus, Seleucus, Cassander and Ptolemy. Thus the generals who succeeded the mighty conqueror were a part of the leopard, as definitely and certainly as Alexander himself.

At this juncture we would call the reader's attention to the fact that each of these beasts represented an entire dynasty, not simply one king. We will not enlarge upon this thought here, but will develop it elsewhere. But we beg the reader to bear it in mind in all his reading.

4. Last we find a marvelous creature. The fourth beast is said to be different from all others. The prophet cannot name an animal that will correctly represent the fourth beast. He is a peculiar compound. He possesses teeth of iron, nails of brass, and is so mighty, so terrible that nothing can stand before him. He crushes, devours and destroys whatever rises up against him. The earth succumbs before his cruel march. Like the others, he represents a world-dominating kingdom. This is not an individual ruler, but a mighty dynasty. What dominion can be represented by this great composite beast? Manifestly the Roman.

That our interpretation of the beasts, in applying the vision to world-empires, is correct, we find is confirmed by the angel. He gave this interpretation to Daniel, saying that the four beasts are four kings, that is, rather kingdoms. There have been since the time of Daniel but four great world-empires. Bear them in mind. They were the Babylonian, the Medo-Persian, the Macedonian, and the Roman. When we speak of the first, second, third and fourth beasts, or empires, the reader may readily recognize each of them by its number.

Now, in the head of the fourth beast there came up ten "horns," which are explained by the interpreter as symbols of ten kings that shall arise. (vs. 23, 24.) After the rise of these "horns," we do not meet the beast again until we reach the vision of John. Nor do these ten kings make much impression on the mind of the prophet. But there comes up after the rise of the ten horns "a little horn." He attracts the prophet's attention. He is said to be "among the ten," and yet we read that he is "after" them. This simply means that the ten arose first; then he arises, forces himself into their company, and outlives them all. So he is said to be "after" them.

Henceforth, this "little horn" occupies the center of the stage. He eclipses all the others. It is said that "his look was more stout than that of his fellows" (v. 8). Furthermore, we are inform-

ed that he "plucks up three of the others by the roots." He overthrows these three, takes their kingdoms and crowns, appropriating them to himself. His success is henceforth represented in his crown, which is triple in form. We are told that he had "eyes like the eyes of a man and a mouth that spake great things." Again, we are informed of this "horn" that he "spake great swelling words against the Most High."

After the appearing of the "little horn," we see nothing more of the remaining horns. They sink out of sight, while he looms large on the horizon. Why? We shall see.

In the genealogies of the Bible, one name is taken from a family, in order that history may be traced through him. The other members of the household are allowed to pass unnamed. We read, "Adam lived an hundred and thirty years and begat a son in his own likeness, in his own image; and he called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters." We further read of the children of Seth. It is said of him that he begat Enos, after which he "lived eight hundred and seven years and begat sons and daughters." Why should so many of these children be nameless? Because their names were not necessary to the genealogy that was being traced. Just so with the "horns." Of all ten of them only one is kept before us in the record. He over-

threw three, leaving seven, and these seven, like the unnamed sons and daughters of Adam and Seth, are allowed to pass unnamed. Their names are not necessary to the history that is being set before us. It is necessary that the beastly genealogy be traced. In order to do this, the lion, the bear, the leopard, and the great nondescript are given. These, however, cover less than one-half of "the times of the Gentiles." To fill in the unexpired term of the beasts the "little horn" must not be lost to sight. He is silhouetted against the history of the ages that intervened ere the appearing of the King of Glory. The rest of the centuries are his. He is heir to the uncompleted beastly regime. The outline must be finished and we find his history is the history of the beast. No other beast shall arise, nor can any subsequent heir be found to the beastly heritage. It is perpetuated only in him. Trace him to the end of his career and the beast lies uncovered before our vision. His dominion is the empire of the beast.

CHAPTER V.

WHO IS THE "LITTLE HORN?"

The term "horn" is herein used to represent a ruler. "The ten horns are ten kings." (Dan. 7: 23). Why is he called "a little horn? Because his kingdom was a small kingdom. The four beasts preceding him represent the four world-empires. But as a king he has no such extent of dominion. His empire is but a small domain, and yet the whole beastly regime is perpetuated in him. He is an officious, swell-headed, big-mouthed, blasphemous ruler. Thus, while his kingdom is small, his pretensions are great, his claims to authority and power are immeasurable. The terrible, crushing, iron-toothed, brass-nailed character of the nondescript lives and is perpetuated in the "little horn." He possesses all the boastful, repressive, and oppressive elements of the fourth beast, the great composite nondescript. The "little horn" preserves and carries forward in himself the dominating spirit, the lordly, conquering kingliness of the lion, the bear and the leopard. What a marvelous creature! He is worthy of a careful survey. Trace him through the centuries. Keep your eye on the "little horn."

In studying this strange creature we observe the following points:

1. He did not arise until the disintegration of the old Roman empire. It fell apart, lost its unity, and survived only in the "ten horns;" and now its spirit and dominion continue to be represented by the character under consideration. The other "horns" sink out of sight as did the unnamed sons and daughters of Adam and Seth. As the Adamic family lives genealogically in Seth; and as the family lineage is perpetuated in Enos; so the beastly lineage, its family-tree, can be traced only in the blasphemous "little horn." In him the beastly family survives. Trace their history and connection through the dim outline of the Middle Ages; when lo, their great descendant looms large in the eschatological vision of St. John on the Patmos Isle. When St. John gets his vision of the Beast you have the great successor of all the prophetic beasts of the olden times.

2. Since his kingdom was not large he is aptly described in his kingly capacity as a "little horn." His kingdom was not in its proportions comparable to that of the lion, or the bear, or the leopard, or his great progenitor, the nondescript. As they were, so is he, a king. He had a throne, a scepter and a crown; but his kingdom was small, only a portion, a very small portion, of the mighty empire of the fourth beast, still he is the son and the successor of the great nondescript. But withal, he was a real king. He had a kingdom that fell to his lot after the rise of the ten kings,

or horns. The ten horns partitioned the mighty world-empire of the great fourth beast among themselves, and then three of them were plucked up by the roots, and were supplanted by the "little horn."

3. He came into his kingdom, not by natural inheritance, but as a supplanter; he overthrew the three kings whose states were embraced in his little kingdom. He was a usurper, one whose crown was obtained by flattery and falsehood. The states embraced in his kingdom were represented by a triple crown.

Reader, do you know what king once wore, and yet asserts the right to wear, a triple crown? If so, you know the "little horn." But we look for other earmarks of the usurper.

4. He was possessed of "eyes like the eyes of a man, and a mouth speaking great things." (Dan. 7:8.) While his kingdom was small, his professions and pretensions, his boastings and proud looks, reached to the skies. Can you not now identify him? If you cannot, you have surely read history to small purpose. Who has been small as a king, yet full of lordly meddling in the affairs of men and nations? Think a moment and give your own answer. But we will point out yet other marks of identification.

5. He was a proud fellow. (v. 20.) Who has demanded recognition as "King of kings and Lord or lords?" Who has demanded that all earth's

rulers recognize him as their superior and overlord? Who has told kings that they held their thrones by his grace, and that he could absolve all their subjects from lawful allegiance? Who has crowned and dethroned rulers? Who was it that made Henry IV stand barefooted at his gate in winter for three days? Who has demanded that men shall kneel in his presence, forcing this humiliating requirement upon kings and emperors? Who has demanded that men kiss his toe and ask him for absolution from their sins? Locate him of the proud look and the "mouth speaking great things," and you have the last surviving member of the family of kings and rulers described as wild beasts. The name of the "little horn" ought ere this to be on your tongue.

But we proceed:

6. He was to continue till "the Ancient of days" should appear, the judgment be set, and the kingdom pass to "the saints of the Most High." (vs. 21, 22.) Here is then the longest-lived member of the beastly family, not simply a product of a few months in the tribulation times. His place was to be in the head of the fourth and mightiest of the beasts; and he was to endure until the whole program changes, the beastly authority passes away, and the saints take the kingdom. So "the saints" are to supersede him. (vs. 17, 18, 21-27.) He is their inveterate enemy. We are not, therefore, surprised to read:

7. "The same horn (the little one) made war with the saints and prevailed against them" throughout the entire length of the latter half of the "Gentile times," which co-exists with the dominion of the beasts, "until the Ancient of days came and (the little horn was overthrown and) judgment was given to the saints." (v. 22.) He and the saints cannot rule and exercise the dominion jointly or even coetaneously. While he is ascendant, the saints are "prevailed against." When the kingdom is given to them, his power fails and his throne passes, his dominion ends. He and the saints have nothing in common, they are mutually antagonistic. The triumph of the one is the defeat of the other. Where are your sympathies, reader, with the beast, or with the saints? The beast makes war on the saints of God and overcomes them for the period of his dominion. (Rev. 13:7.)

8. He is a great persecutor. (Daniel 7:21.) Whc has ever persecuted so many, and continued his persecutions for so many centuries, and in so many lands, as the Pope of Rome? Read Fox's Book of Martyrs. Study the papal inquisition. Behold the saints by millions tortured, harassed, torn to pieces, stretched on the rack, their eyes burned out by hot irons, their tongues cut out, their boots filled with melted lead, the thumbscrew, the virgin's embrace, the headman's axe, the stake, the roasting-oven. Oh, the infernal in-

genuity employed by the forces of the "the little horn" to crush the people of God, to destroy the Church of the first-born, to wipe the saints from the earth. (Dan. 7:25; Rev. 13:7.)

9. He shall "think to change times and laws" (Dan. 7:25). Has not the Pope claimed to be above the laws of all nations, to be indeed infallible, and hence a law unto himself? This can be found in many papal utterances. And what about the Bible? Is it a law unto the papacy? No, indeed. The sole right to interpret the Bible, which is claimed by the Pope, puts him above the authority of the Word of God. The Pope can read into the Bible what he pleases, add to or detract from it at his pleasure. The laws of both man and God, may, therefore, be changed by him at will. If the word of God cannot be binding on this so-called "Infallible" what power or authority of men or nations can control him?

10. It is said of the "little horn" in its relation to the ten horns that he came up "among them," that is, in their territory, and he was a king just as they were kings, and yet it is said that he came "after them." (Dan. 7:7, 24.) His being "after" them shows that the Roman empire had to dissolve into the ten kingdoms first, before the rising of this little horn. But it also shows that he will arise after the ten and will continue longer than they. When they shall have perished, shall have sunk into oblivion, he continues in the

lime-light; in short, he carries on his work "after" them, in him the system continues; the beastly regime lives on till its complete overthrow and elimination at the appearing of the King of all kings, the Lord Jesus Christ.

11. His allotted time. This is given as "a time, times, and the dividing of time;" that is, as three and one-half years, which is the equivalent of forty and two months. (See Rev. 13:5; Dan. 7:25.) This is just half of Israel's "seven times" of wandering. It equals 1,260 years. The papal power developed slowly, grew up gradually. But 1,260 years would extend from early in the seventh century, when the emperor Phocas proclaimed the bishop of Rome, the chief of all prelates, the head of the Christian world, to the fall of the papal power, 1870.

As we have elsewhere shown the prophecies generally, if not always, have a double fulfillment. We have also shown that there is a literal year and a figurative year. When the figurative year is used and meant it is never under the term "year," but under such terms as a "time" or period of months. In figurative use we do not read of "seven years," but of "seven times," nor do we read of three and a half years, but of a time (1 year) and times (2 years) and of the dividing of time (one-half year). As there are twelve months in the year, three and a half years would just equal forty-two months. Now this figurative

period of a "time, times and the dividing of time" is on the basis of a day-for-a-year (Numbers 14:34; Ezek. 4:6); that is, 1,260 years. Later, we will show a literal period of forty-two months in the criminal reign of the Beast. But we will reach that phase of the case in the development of our subject.

CHAPTER VI.

Another Little Horn.

There are two distinct little horns in the prophecy of Daniel. (See 7:8 and 8:9.) They are by no means the same. The one we have been examining is in the head of the fourth beast, whose seat of authority is Rome. The other is an Arabian or Syrian horn. Study the case of the second little horn in Daniel's account of it. There you will see—

1. A ram with two horns. This was the Medo-Persian empire, which in the first vision of the beasts was presented as a bear. Now the figure changes and instead of the bear it is the ram. In some senses the figure is more clear and manifest than that of the bear. This ram pushes north, south and west, and no power could stand before him. He had two tall horns, but one was higher than the other, and the higher one came up last. (8:3.) This ram simply means the dual kingdom, composed of Media and Persia. Persia was the younger of the two kingdoms, but became the greater, so much so, that Media was eventually lost sight of and the kingdom came to be known only as the Persian empire.

2. The he-goat. As the prophet was considering the ram and his doings, suddenly there burst

on the scene "from the west" a he-goat, covering "the face of the whole earth." This pointed to the development of the Grecian empire and its great sweep of power. It is sometimes called the Grecian and at others the Macedonian empire. Philip, the father of Alexander the Great, was himself a noted king and conqueror. But his progress compared with that of his greater son, was like a race between a horse with buggy attached and a steam train. We suppose Alexander would be listed as the greatest general who ever drew a sword or led an army. We believe he never lost a battle, and while yet but a young man he had conquered the known world. In the Bible story Alexander and his triumphs are described as follows: "And the he-goat (the Grecian kingdom) had a notable horn between his eyes." This was Alexander the Great. "And he came to the ram that had the two horns (Media and Persia) . . . . and ran upon him (Darius III) in the fury of his power, ... and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand." The story of the overthrow and destruction of Darius by Alexander is pitiable; it is one of the most touching in ancient history.

Darius had an army of six hundred thousand, while that of Alexander consisted of only about thirty-five thousand, yet the rout of the armies of

Darius was complete, while he himself was ignobly slaughtered. The overthrow of the Persian army and the destruction of its king is as plainly set forth in this prophecy of Daniel as in any history written after the event. Daniel informs us that "the he-goat magnified himself exceedingly." (v. 8). When Alexander began his career he was modest and took counsel of his aged and experienced generals. But he became vain-glorious, self-important and very vindictive. As foretold, "he magnified himself exceedingly," and in a drunken debauch soon ended his career. He conquered the world but was overcome and destroyed by King alcohol. Young man, beware!

When the Grecian king, or kingdom, represented by the he-goat, was strong, "the great horn (Alexander) was broken, and instead of it there came up four notable horns, (Alexander's four generals, Lysimachus, Seleucus, Cassander and Ptolemy); and out of one of them (the four divisions of the Grecian empire, that is, out of Syria) came forth a little horn which waxed exceeding great, toward the south and toward the east and toward the glorious land"—Palestine. (v. 9).

This little horn was Antiochus. There was an Antiochan chain of Syrian rulers, but the one who looms large here was Antiochus Epiphanes, IV, who persecuted the Jews, defiled the temple in Jerusalem, and set up there the statue of Jupiter Olympus, intending to introduce idol worship. A

repetition of this may be "the abomination of desolation" spoken of by Jesus. (Matt. 24:15).

It is said that "by him the daily sacrifice (or worship) was taken away." This was "by reason of transgression;" that is, he was allowed to do this because the Jews had transgressed, and God thus turned them over to their enemies. "It cast down the truth to the ground, and it practiced and prospered." (Dan. 8:11, 12.)

Some have taught that this "little horn" of the eighth of Daniel is the Antichrist, the Beast of Revelation. But this will not do; for this little horn belongs in the territory that was covered by the leopard, which is the third of the four great ruling beasts; whereas, the final beast, as described in Rev. 13, is a descendant and heir of the great nondescript—he of the old Roman empire. It is the fourth beast that fathers the ultimate Beast. However, it can be readily seen that the companion and co-worker of the last Beast, viz., "the false prophet," comes out of Arabia and belongs to the territory covered by Alexander, who is the leopard, or third beast and is further set forth as the he-goat.

Had the final beast, the one cast into the pit at the return of our Lord, descended from the leopard, the third beast of Daniel's vision, he would have completed the beastly regime, and there would have been no fourth beast—the nondescript with the ten horns.

We therefore discover that the beastly line has in it two little horns; the one, the principal, arises in Rome and operates in the territory of the fourth great beast; and is identified by the plucking up of three of the ten horns; the other arises in Arabia, which is the territory of the third beast, the four-headed leopard. This is also set forth as the one-horned he-goat, which subsequently became four-horned, and out of this condition grew the second "notable little horn." The interpretation we have given is from the angel who gives it in answer to the question of Daniel. (Dan. 8:23). We believe it evident that Antiochus is the primary fulfillment of the "little horn," the king of "fierce countenance." But he in turn is succeeded by, and perpetuated in, "the false prophet," whose religion has been propagated by the sword for more than twelve bloody centuries.

The careful student will recognize in Mohammed the false prophet. His followers affectionately denominate him "The Prophet." But he is not the prophet of God, he is an enemy and a rival of Christ Jesus; his followers hate Christianity and Christians; they have long sought to drive Christianity from the earth. Mohammed is therefore to his people the true prophet, but to the child of God, the believer in the Bible, he is most emphatically *"the false prophet."* While Antiochus was originally the king of the north (Dan. 11), he was

succeeded and perpetuated in Mohammed. Here we have then the two little horns. Both are kings or rulers and both have a false and corrupt religion. Each fills his place in the prophetic outline and in destiny. They run on parallel and yet utterly diverse lines till the age approaches its climax, when as "The Beast" and "The False Prophet" they unite for "the battle of the great day of God Almighty." (Rev. 16:13-15).

Their doom is the same; their overthrow simultaneous. They are conquered by "the Lion of the Tribe of Judah." They both pass in one hour. Hail the day!

CHAPTER VII.

The Beast Located and Identified.

(Revelation 13th Chapter.)

Those who have followed us in this discussion, have seen clearly that there is a well-defined outline extending from Nebuchadnezzar to the return of Jesus in the clouds. It runs parallel with the Image revealed to the great Babylonian monarch and synchronizes with the New Testament revelation of "the times of the Gentiles." The Beast then is not a sporadic development of the tribulation times, as vainly taught by many. It is not a new creature merely of the last three and a half years of the present age, but is the culmination of a beastly regime of twenty-five hundred and twenty calendar years, which not only covers the Gentile times, but runs coetaneously with the times of Israel's wanderings, "without a king, and without a prince, and without a sacrifice."

Now among students of eschatology there are two schools of teaching as to the Antichrist. They are known as,

(a) The Historical School.

(b) The Futurists.

Those of the historical wing tell us that the Pope of Rome is the Antichrist and has been here

cursing, robbing and bleeding the world for a Devil's millennium. The Futurists say that the Antichrist is yet to come. That he is to arise during the great tribulation and rule and curse the world for a short period, most likely for three and a half years. They consider him a brutal, militaristic leader, who shall be king of the whole earth and shall re-establish the persecutions of both pagan and Papal Rome. His career will begin, they think, shortly after the saints are caught up in rapture to meet Jesus in the air. (1 Thess. 4:16-18). They tell us that this Beast is the Antichrist and that he shall fill the world with war, blood and sorrow, creating by his brutal and gory rule the destructive and terrible ordeal known as "the great tribulation." These two schools of thought have each been ably represented; each can produce many weighty names as its sponsor. Many strong arguments have been given by the advocates of each theory in its support. For the present we will take it for granted that "The Beast" (Rev. 13), "The man of Sin" (2 Thess. 2), and "The Antichrist" (1 John 2:22), are but varying titles for the one character. We will give reasons for this later; but at present assume it.

Let us examine The Beast, as described in the Apocalypse, and see if he does not fill the demands of both the historical and futurist schools. We believe they are both fundamentally correct; their only mistake being in their mutual antagonisms.

That the historical teaching is correct we shall first attempt to demonstrate. But that the futurists are also right we will seek to show. They need to combine their teachings. It is perfectly clear that the beastly regime extends from Nebuchadnezzar to the second coming of our Lord. There is no more of a gap between the first beast, as seen by Daniel, and the last as seen by John, (the one who was cast into the lake of fire), than there is in the Image between its head of gold and its feet of clay. Each of these visions covers as a unit the entire period known as "the times of the Gentiles." The Image is one, a unit; so is the story of the beasts. The reader will recall the anecdote of the men who quarrelled over the color of the chameleon. They almost came to blows. Each one vowed he knew the chameleon to be "red," "green" or "black;" he knew, for he had seen it with his own eyes. The fact is, they were all exactly right, for the chameleon changes its color according to the thing upon which it rests. The men were only wrong in disputing each others' word, since each was right as to fact. So our friends of the two schools of teaching concerning the Antichrist are both right as to fact, but they are wrong in rejecting each others' teachings. Let them combine.

Is the Pope the Beast?

1. We do not need to re-state our proofs of a beastly line or order which began in Babylon.

We have shown that he who was the head of gold in the Image was also the lion, the first among beasts; this we feel has already been fully established.

2. We feel that we have also proven beyond dispute that both the Image and the beast cover synchronously the period of time during which the Israelites have wandered homeless and kingless; this period being known as "the times of the Gentiles." The Image is smashed by the stone, being smitten on its feet, and the last Beast was taken alive and cast into a lake of fire. Thus ends the "times of the Gentiles" in the smashing of the Image and in the overthrow of the Beast. The continuity of the one is as well established as that of the other. The time is the same and the ending is simultaneous and they alike terminate in the overthrow of the beast and the destruction of the Image, when the kingdom of heaven is established on earth. Then will be set up a new theocracy, with Christ as Ruler and King. Henceforth, the kingdom of God covers the earth, with Christ as its head. (Zech. 14:9).

The first beast, the lion, erected a great Image, and required that all men should worship it under penalty of death. (Dan. 2:1-8). The final beast, in like manner, erects an image to the honor and glory of the beastly order, which he requires that all men shall worship or be killed. (Rev. 13:14, 15). Here we have two kings, both listed as

beasts, both enforcing image worship, with a death penalty for disobedience. The one was the beginning of the beastly line, the other at its close. We will give you a parallel presentation of the two beasts—the first and the last:

Nebuchadnezzar was:	The Pope was:
1. King.	1. A King for centuries and claims the same right today.
2. He erected an image.	2. He observes and perpetuates image worship. Images may be found in all the Romish churches, and people may be seen kneeling to them.
3. He enforced image worship by penalty of death.	3. He persecutes. Study the inquisition.
They both come within:	
(a) The Gentile times.	
(b) Under the beastly regime.	
Nebuchadnezzar at its beginning; the Pope at its ending.	

Bear in mind the parallel of the Image and the beast. Remember that they began at the same time and will end at the same period.

Do not fail to keep in mind the overthrow of the Jewish kingdom by the Babylonian monarch, and the further fact that it will not be re-established "till He comes whose right it is." (Ezek. 21:27).

The beast is "part and parcel" of a long-drawn-out program. The continuity of the beastly order is an absolute proof of identity; the beast

arises with the beginning of the Gentile times, continues through its whole length, and ends with its termination. Study carefully the seventh chapter of Daniel, in conjunction with Revelation 13. In Daniel's vision are four beasts that do not co-exist, but that supplant and succeed each other. Also keep in mind that a beast covers a dynasty, and is not simply an individual king. The lion is not only Nebuchadnezzar, but his son, Nabonassar, and his grandson, Belshazzar, who was overthrown on the night of his drunken debauch. In like manner the bear represents the entire period of the Medo-Persian dynasty. Darius was succeeded by Cyrus, and he in turn by other Medo-Persian kings until the dynasty perished in the destruction of Darius Codomanus (III) by Alexander. Alexander, in turn, was represented by the leopard, but it did not stand for him alone. This is shown by the fact that it had four heads, which represented his four generals, who became his successors in the empire. They were as much a part of the leopard as was the great conqueror himself. The fourth beast also represented the entire Roman empire with Julius Caesar, Augustus Caesar, Nero, Titus, Domitian and others of the Roman emperors until the overthrow of the empire by Odoacer, who defeated the armies of Augustulus, after which there remained no Roman empire.

The fourth beast, the nondescript, represented

the old Roman empire before its fall. After this the beast survives in, and is represented by, the ten horns in Daniel, who defines these horns as ten kings, though no other description is given of these horns. They have no names or labels. Since no other beast is given after the great nondescript, it follows that the horns must fully represent the life and continued existence and authority of the fourth beast. No record is given of the beast as individuals. There comes up among them, however, the "little horn," to which we have already referred. He extends the beastly regime to the end of the period. The line survives in him, and in him only. Not simply one horn, but all the ten horns, are perpetuated in him; he fills up and completes the age and order of the beastly line. It all culminates in him. Just the same as the Image must cover the entire period from the fall of the kingdom of Israel till the establishment of the pure theocracy, so must the same period be covered by the dominion of the beastly order. We are not left to our imaginations concerning this proposition, but it is plainly set forth in the Scriptures (Daniel 2 and 7). When the beastly line is complete, when it culminates in the great Beast of Revelation 13, this end of the chain, this final culminating Beast, is completely overthrown and in him the line is completed; in him it ends.

CHAPTER VIII.

What are the Beasts?

That these beasts are not real animals of the forest, but are symbolical representations of men, is manifest. Nebuchadnezzar was not a lion, but a man, a great monarch. Nor was Darius a bear, but a man. These animals are merely given to represent the spirit of rulership in these kings.

In Daniel (7:1-3) and in Revelation (13:1, 3) these beasts are said to come out of the sea. As the beasts are symbols, so is the sea.

We read, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." (Rev. 17:15). From this, we gather that the rising of the beasts from the sea is simply the exaltation of rulers from the people. They come up to the throne, these kings do, out of the sea of humanity. Thus we have the beasts identified as kings, rulers, men of authority, of power. It is true in both visions, that of Daniel and that of St. John. The identification is clear.

In the prophecy of Isaiah we have a similar figure as to waters. Here also they represent the peoples. "Behold, the Lord bringeth upon them the waters of the river, strong and many, even

the king of Assyria, and all his glory; and he shall come up over all his channels and over his banks." (Isaiah 8:7). Thus we have the beasts described as men coming from the people and reigning in beastliness over them. Their rule is the dominion of wild, destructive, all-devouring beasts; they scramble for position, they fight for power, they seek their own glory at the expense of humanity.

The Beast as seen by John coming up out of the sea of humanity, is, like all the others, a man; but he is a strange creature. He has "seven heads and ten horns." What is the significance of this? It is for the purpose of identification. Can we find a beast of this description elsewhere? We certainly can. In chapter twelve, verse three, we find the dragon (the devil) with seven heads and ten horns. Then again, we read of a woman which sat upon a scarlet-colored beast, "having seven heads and ten horns." (Rev. 17:3). Once more, we read, "The seven heads are seven mountains on which the woman sitteth; and there are seven kings." (Rev. 17:9, 10). Here is a double mark of identification. Rome, known as the eternal city, is built on seven hills, and there are also seven types of rulers that have exercised power in her history. They alike represent the seven heads.

The ten horns, as we have elsewhere shown, are the ten kings that divided among themselves the empire of Rome after its dissolution in A. D. 476.

(See Daniel 7:24). That this beast as seen by St. John is the culmination of the original beastly order, is shown by his appearance. John says of him, "The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." (Rev. 13:2). Thus we have a composite beast, bearing in himself all the elements, as well as the likeness, of the original three beasts. It will be observed that "his mouth is as the mouth of a lion." The lion is known especially by his roar, which sends a shiver through all the beasts of the forest. Just so, this great beast is known by his roar; by his great claims, by his wonderful demands. In short, the mouth is the biggest part about him; his profession is the most notable thing connected with him. He is long on profession and short on practice.

"I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast." (Rev. 13:3). The head was not simply injured, crippled, hurt; but it was "wounded unto death." When the head of a man or beast is killed we are supposed to be entirely rid of him. Nothing more need be expected of him whose head is "wounded unto death." But the miracle happens; the head that was killed lives again. What is the head that was thus wounded? Is it not the kingly authority and

power of "the little horn"? The Pope claims that his powers converge into two heads, viz., temporal or kingly power and spiritual power. He claims by divine right to possess the two swords of temporal and spiritual dominion. That is, he proposes to be the head of both the church, the religious order, and the temporal or kingly order. Just as my ten fingers merge into my two hands, so with the Pope; the seven heads of ancient Rome merge into these two heads of temporal and spiritual power. Which head was wounded unto death? The head of temporal power. Was not the Pope king in Rome for centuries? Did he not exercise the kingly office, or rulership, in the papal states for more than a thousand years? But is he king today? No. His office of king was taken from him in 1870, A. D., by the armies of reunited Italy under Victor Immanuel. This kingly power was not simply injured, hurt, crippled; it was killed outright, it was "wounded unto death." This is not theory, but fact. The head of temporal power has been destroyed. The Pope is no longer king. The Italian armies, which had fought for liberty and justice, for their rights and freedom, invaded Rome and completely defeated the armies of Pope Pius IX in September, 1870. The government at Rome had been notable for graft, corruption, and general inefficiency. No more rotten government has been known in any nation than was the papal bureaucracy. Accord-

ingly, no compromise was allowable. The papal government was overthrown and a government of the people, with a constitutional monarchy, was established. The Pope was dispossessed of the throne, the scepter and the crown. He lost his kingdom and so "one of his heads was wounded unto death." The people to this day curse the clerical grafters who robbed and oppressed them in the days of papal sovereignty.

But even yet the papal intriguers are bending their energies to secure a return of papal power. They strive by every means to bring back the day when "the Holy Father" shall again be king in Rome. Woe be the day of their success, the time when the papal plotters shall secure for him the crown, the sceptre and the throne. Will the Pope ever again be king in Rome? Yes, he will be king not only of Rome, but of the world. "But," says one, "impossible! that can never be." Would that you were right, my friend. But a higher authority than you or I tells us of the coming time when the head that was wounded to death *shall be healed.* Is the Bible inspired? Is it the word of God? Are its utterances absolutely true? We are not of the higher critics who pick the Bible to pieces. It is either true or false. There is no middle ground; what it says is true and will be carried out to the letter, or it is a tissue of falsehoods. This divinely-inspired Word of the eter-

nal God tells us that the wounded head shall be healed. As surely as the Bible is an inspired book, just so surely shall the wounded head be restored. The thing foretold shall come to pass.

Note the effect of the healing of the wounded head, when "all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" (Rev. 13:3, 4). We have no choice as to fact. We must accept the statement of prophecy as true, and look for the healing of the wounded head; or we must denounce the prophecy as a falsehood. To some, these things may seem hard of acceptance. Men do not want to believe in a restoration of the Pope's temporal power. We do not blame them. It grieves us sorely. Indeed, many of God's prophetic announcements have struck the hearers with amazement, as when the angel told Zacharias and Elizabeth of the coming child whose "name shall be called John;" as when Abraham was foretold of the Isaac-to-be, and as when Gabriel told Mary that she should bring forth a child and should "call his name Jesus." All, with one accord, began to cry, "How shall these things be?"

But they came to pass on schedule time. They occurred exactly as foretold, for they are given by inspiration; they were the words of the living God.

He knows the end from the beginning. His word is truth. Not a jot or tittle of it shall fail. It will happen even as He said. This being true, the head that was wounded to death shall be healed. Which head was this? The head of temporal power, the kingly position. Then the Pope shall again be king? Exactly. And where, in Rome? Yes, but his dominion in that day shall be world-wide. In him shall live again the whole beastly regime. We remember that the question is raised, and it will soon be heard again, "Who is able to make war with the beast?"

It is well to look backward for a moment. The four beasts, the lion, the bear, the leopard, and the greatest of them all, the mighty nondescript, were all earth-rulers. Their kingdoms are those that in history are called the world-empires. They ruled the nations of the then-known world. After the overthrow of the fourth beast, the one whose dominion was the greatest of them all, there was no other beast set forth in prophecy. And there was no other world-ruler. The ten horns divided among themselves the old Roman empire. But the beastly lineage survives in "the little horn." His kingdom was small, but his influence covered the earth. It fills the gap between the old Roman kingdom of glory and power—that covered the earth—and the great beast that comes up out of the sea in the vision of St. John. He revives the kingdom, power, and rulership of the

mighty nondescript. His dominion is again a revived world-empire. He combines the nature and the power of the three great beasts in himself. He is the leopard, the bear, and the lion all combined into one. Truly he is the one that was "diverse" from all the other beasts, even as his great progenitor. What was the seat of the fourth beast? Rome, the seven-hilled city. It is here we find this great final beast, the one of seven heads and the ten horns. The great fourth kingdom, combining all the world-empires, and the four beasts that have preceded it, all are here.

All these dominions, with their combined strength and their symbols, are represented in this final composite beast. His head, having been wounded to death, stands before the eyes of the wondering world—healed and crowned. In amazement they cry, "Who is able to make war with the beast?" His power is great, his influence is enormous, his following like the sands upon the shore. The populations of the earth are divided into two classes, the adherents of the beast, his followers, worshippers and willing tools, and those who repudiate his power and, instead, follow the Lamb. "Power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." (Rev. 13:7, 8).

CHAPTER IX.

When Shall These Things Be?

Not for the present. They will occur when Jesus comes back to earth. At that day He will sound His trumpet; the holy dead shall be raised, the holy living translated, and these shall be jointly caught up to meet the Lord in the air. This is known as "The Rapture." The saints shall then, and forever thereafter, be with the Lord. (1 Thess. 4:16-18). When these saints are caught up, there shall break over the world the time described as "The Great Tribulation?" It will be a time of affliction, of sorrow, and of trouble, such as the world never saw. (Dan. 12:1; Matt. 24:21, 22). Such tribulation shall consist of wars, pestilences, famines, earthquakes, and even demons will be let loose on earth. (Rev. 9:1-16). In those awful days, men shall desire to die, but death shall flee from them. It is during this period of tribulation that the beast shall receive world-dominion and shall afflict the nations with his vicious rulership. Those who are ready to meet Jesus at His coming will not suffer the afflictions of this awful tribulation. It is with reference to this day of testing that our Lord says, "Take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Accordingly he exhorts us saying, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:34, 36). Some will escape this dire scourge; others will not. Such as are left in the tribulation shall find themselves under the dominion of the Devil and the great Beast. Then will be fulfilled, the things we have discovered in the prophecy. Then will the Beast have dominion over the whole earth.

During the past ages the saints have been few. The church has been called out, a separated body. They have heard the Master's "Come out from among them and be ye separate, saith the Lord." (2 Cor. 6:17).

But the Beast was never without a large following. He has no moral standard, his religion is a religion of form. Men do not object to a ritualistic religion, one that allows them to follow their lusts, to seek their pleasures and live after their unholy desires. The Beast has discarded the Bible, has invented a substitute for the Holy Ghost and has placed himself in the chair of Christ. His "traditions" have supplanted the Scriptures and he has thereby made "the word of God of none

effect." His dupes have prayed to dead saints; yes, even to their images, and have trusted more in Mary than in her Divine Son. He has erected images and burnt candles in the house of God, as a substitute for the divine light, the light that shines from heaven upon a trusting heart. He has taken his place in the temple of God, where he shows himself off as God. He demands that men shall kneel in his presence, make their confessions to him or to his representatives.

Men call him "His Holiness"; inspiration calls him "The man of Sin"; his dupes call him "The Holy Father," but inspiration calls him "The son of perdition." The Bible calls him "that Wicked." The labels of Scripture are correct ones.

"There was given unto him a mouth speaking great things and blasphemies." This is the "little horn" we found in Daniel 7. The same blasphemies are mentioned in both prophecies. (See Dan. 7:8, 20, 25; Rev. 13).

The time of his dominion is also the same, being revealed to both Daniel and John. In the older prophecy the time allotted him is measured by the symbolical period, viz., "A time, and times, and the dividing of time." In the vision of John this same period is given where we read that he shall "continue forty and two months." Forty and two calendar months of thirty days each make a total of twelve hundred and sixty days. A time is one year; times, two years; and the dividing

of time one-half year. This in the calendar month makes the same period as the forty and two months of John's vision, viz., twelve hundred and sixty days. As we have already shown, these prophetic measurements are often intended to embrace a long period, at the rate of a day for a year. But sometimes they are literal days. That the symbolical time of the "little horn" continues for twelve hundred and sixty years, and that this last great Beast will carry on his brutal reign for twelve hundred and sixty literal days, that is, for three and one-half years, we believe is true. Twelve hundred and sixty years is the symbolical period of the "little horn," whereas three and one half years is the literal reign of the restored Beast. "But hold," says one, "that image is erected by the second beast, to the honor of the first beast." Very well. Let us study then the second beast. It is he whom our brethren of the futurist school have pointed out as the coming Antichrist. It is he of whom they speak and write under the title of "The Beast." It is well, therefore, that we give attention to the distinction between the two beasts set before us in the thirteenth chapter of Revelation. It will be observed that the first beast, like those seen by Daniel, came out of the sea. Not so with the second beast. He did not come out of the sea, but out of the earth, more literally perhaps, out of the pit. A careful examination of

The Second Beast

Reveals him as a demon incarnate. The beasts that have preceded him have all been human. If we go back to the origin of the beastly regime, beginning with the lion, and passing on down through the bear, the leopard, and the great fourth beast, we find that they are all but symbols of human and earthly rulers. But this final beast, coming out of the earth, is not a mere man; he is a great demon-begotten, super-human; he possesses in himself a dual nature of man and devil. *Just as Jesus is the God-man, possessing in Himself perfect God-head and perfect humanity, so this beast out of the pit combines in himself the real nature of man, joined in the very nature of demons.* Christ is God and man in one being, this great super-man, coming from the infernal regions, unites in himself all the virulence of the pit, of hell; and yet is clothed in human personality. Observe:

1. He is in line with his beastly predecessors. He is one with them. The Beast here revealed is not a hitherto undiscovered character. He occupies a throne long encumbered by men, but henceforth the seat of his own demoniacal power. He has certain characteristics but is not a sporadic, ephemeral, independent, new comer. He is part of the twenty-five-hundred-and-twenty year beastly regime. He is merely the culmination of an order that antedates the Christian era.

He comes into the same order as the lion, the bear, the leopard, etc. He is not an enemy and rival of those who have preceded him. He is their successor, the complement of their unfinished line of beastly rulership. He falls in line with all those who have gone before him. He is simply one of them. They were of the Gentile times, so is he. They are against God and His saints, so is he. They opposed holiness in the earth and human freedom, so does he. They were autocrats, so is he. They sought power and dominion; so does he. They worshipped images, promoted image worship; so does he. They antagonized the Lamb of God; so does he. They hated vital Christianity; so does he. They sought their own aggrandizement and glory; so does he. They slew those who opposed their will; so does he. They were cruel, heartless, oppressive; so is he. They persecuted the saints of God; so does he. They established boycotts, seeking to prevent any one prospering, or obtaining a living, who opposed them; so does he.

2. He is hell's last and greatest representative, being of the pit, possessing the very nature and spirit of Satan. He is aptly labelled, "The Son of Perdition."

His predecessors have the same spiritual origin, but they are not physically and materially his equal; being of the earth, they have their human limitations, whereas, coming from the pit, he is

not restricted as were they. His power is greater, his vision keener, his strategy more effective. Jesus is the God-man. He carries in His own person deity, God-head, and yet this is linked with human nature. This great Beast before us combines humanity with Satanic personality. He is a demon-man and comes into power in order, if possible, to offset the mission and work of the God-man; as Christ is God's Son, so this Beast is Satan's son. The Devil has tried for centuries to defeat God. He has used every power at his command—Paganism, Mohammedanism, politico-ecclesiasticism. He has substituted for the gospel the commandments and traditions of men, has exalted Popes and priests, and has striven by all the arts of hell to supplant and off-set the work of Christ Jesus in the earth.

Now the issue is clearly defined. At the time of the conflict under consideration Christ Jesus as the Bridegroom has already come and taken away His Bride. The real saints have been caught up to reign with their Lord. Satan "hath great wrath for he knoweth that his time is short." The beasts of human origin have served him well. During the long ages of earth's midnight they have carried on his work among men. But the conquering Christ will soon appear with His glorified saints, with those who have been with Him in the rapture. His appearing will make an end to Satanic work in the earth. When Jesus returns

to the earth, the Gentile times will end, the dominion of the Beast will be overthrown. This will be the defeat of the legions of hell. Satan is well aware of these things. He becomes desperate. He says Christ is the God-man, incarnate deity. My human popes have served me well. For ages they have burned Bibles, persecuted saints, destroyed liberty, and plagued the earth. But the final struggle is on. Armageddon is at hand. Jesus Himself is coming as a mighty Conqueror: no mere man is equal to the contest. I alone can meet Him; as He is God's Son clothed in human flesh, I also must have a human representative, possessing my nature and life. He, a demon, shall dwell incarnate, and go forth to wage war with the Son of my ancient Enemy. I will not change my machinery. It is tested and tried. It is the result of careful toil. Popery is unsurpassed. Even when the papal chair was occupied by mortal man it has served me well; has kept the nations in ignorance and superstition; but the final conflict now approaches. Hell must be better and more effectively represented. In the beastly line popes faked many miracles. But my demon son, clothed in flesh, will not be forced to fall back upon make-believe miracles. He shall perform the real, can make an image to speak, can call fire down out of heaven, can do great wonders, and can deceive earth-dwellers by means of these miracles which I have power to perform." (See Rev. 13:15.)

So he sends his own son, a demon in the likeness of men, to take up the fight against our Lord. He provides no new machinery; Popery is his best. He simply furnishes a stronger occupant for the papal chair. In confirmation of this assertion we read: "He exerciseth all the power of the first beast which was before him." (v. 12.)

No new office is created, no new order devised. The office is the same; only the one who occupies it is greater than his predecessors. Hitherto a man was sufficient for the beastly office. A Nebuchadnezzar, a Darius, an Alexander, a Cæsar, and a long chain of papal occupants, have proven sufficient for Satanic purposes. But now the fight grows too hot; hell's defeat is imminent; the Divine, all-sufficient Conqueror approaches, with the armies of the skies. Hell rises to meet the issue; Satan's super-man is placed upon the throne of the Beast and becomes its last and greatest occupant. The power is not simply in the individual, but in the office. Woodrow Wilson, the man, may be great; but Woodrow Wilson, the President, exerciseth not his personal power only, but an official authority, which is backed by the resources of a great nation. So the throne of the beast has marvellous power, though the occupants have hitherto been but men. Now to the power of the office is added the power of him who is more than a man, even a demon incarnate. Added to the supernatural qualifications of this

second beast we have here the force, authority, and power of the whole beastly system, the papal office and prerogative.

Our readers will remember that when the Kaiser launched this great world-holocaust, his war secretary was Falkenhayn; but as the conflict deepened the Kaiser said, "Come down, Falkenhayn; you cannot fill the bill. You are unable to hold down the job. You have been faithful, have proven true; I will continue to use you as the head of an army, but I shall put Hindenburg in your place." In like manner, Satan sets aside Benedict and puts one of his own offspring on the papal throne. This beast, as we have seen, is from the pit, but he exerciseth all the papal power and manages the office of the beast, whose throne heretofore was occupied by man. The beast as yet is but human, though possessing great official power. The second beast will possess both official and super-human power. Does Satan reproach the beast of former ages? He does not. Instead, he erects an image to perpetuate his honor and glory. The popes have too well served his purpose for him now to reproach them. They are worthy of all the honors which he may confer upon them. Hence the image is erected, and all men under the penalty of death are required to worship it. This demon pope seeks to glorify the papacy as a system. He erects the image in commemoration of his predecessors. The

roots of the system run deep into the by-gone centuries. The papacy of the Dark Ages is the papacy of today. Its boast is, "We change not." It perpetuates the dominion of the beast. The system is one, from its inception under the Babylonian monarch, to its culmination in the great super-man out of the pit, he who is captured alive and cast into hell by the Lord Jesus Christ at His appearing with the saints.

CHAPTER X.

The Two Horns Like a Lamb.

Many have wondered about these two lamb-like horns. We should have no trouble with this. The two little horns are plainly set before us in the Scriptures, as we have already shown from the eighth and ninth chapters of Daniel. While Antiochus IV is manifestly the primary fulfillment of the second little horn, yet the career of Antiochus was fulfilled in the long ago. He ran his race, fought his battles, accomplished his purpose, or rather the divine purpose in him, and passed away.

As the little horn of Daniel eighth he had a successor. In the sixth century of the Christian era there arose in the bounds of the old Macedonian empire, the region of the leopard, and of the he-goat, another religious leader, who also possessed the crown and scepter of the kingdom. That was Mohammed. His career was entirely distinct from, and antagonistic to, that of the Pope. Each had his kingdom. Each had his religion. Each was full of boasting and of great claims to world-rulership. Each professed to be God's chosen representative. According to their teachings and their self-laudatory claims they

each were the pet of heaven. God had confided His work in the earth to them. Their triumph was the triumph of truth. Their victory was the victory of heaven. They were rivals. They possessed nothing in common, except their boastfulness, their great claims, their haughty pretensions. If the Pope triumphs, Mohammedanism shall be swept from the earth. To the contrary, the triumph of Mohammedanism will be the utter rout and overthrow of the papacy. They are enemies of each other. But there is one thing in which the little horns agree: Each claims the right to rule the world and to represent God. Mohammed repudiates Christ. He does not acknowledge Jesus as the Messiah. He rejects the Mediatorship of the Man of Calvary. He himself communicates with God and represents Allah. His sway must be universal. The nations must bend to his scepter. The kingdoms must surrender to his will. The religion of the world must be the religion of his crown.

On the other hand, the Pope theoretically accepts Christ. He recognizes Jesus, Son of Mary, as the world's Redeemer. So far, so good. But consider further, and we will find that while the Pope confesses Jesus as Lord and Savior, he puts himself in the place of Christ. Christ Jesus is infallible; but this infallibility inheres in the Pope. Christ forgives sins. But the power of absolution passes to the Pope and the priest. Men

should confess their sins to God through Christ. But the priest steps in between the penitent and his God and demands that the confession be poured into his ear. Yes, Christ forgives sin, but lo, He is not needed, the priest will absolve the penitent. Christ is the rightful ruler of the world. But even here there is no place for Him; the Pope assumes unto himself the crown of kingly glory and the scepter of universal empire. Christ Jesus is great, He is Lord of heaven and earth; sinners kneel in penitence at His feet. Again, we find that Christ is set aside; the Pope, taking the throne, demands that men kneel before him as their Lord and ruler. Jesus said, "One is your Lord and Master, and all ye are brethren." But the Pope cannot accept this fiat of our Lord. He is a law unto himself. He cannot take his place among the "brethren." He must be chief, must be Lord of all. Let his fellows exalt him; let them cast themselves at his feet; let them call him, "His Holiness." What is he? He is not an honest enemy of Christ, as is Mohammed. Instead, he is a rival, a supplanter, a counterfeit, a false Christ. In short, he is the Anti-christ.

Thus we find the two little horns running parallel adown the ages, for lo, these many centuries. They loom large in the world's history. But they shall come to a sudden and fearful ending. In the end of this age, the closing period of the Gentile times, they reconcile their differences, unite their

purposes, join their forces, and make common cause in the final conflict against the mighty King of kings. The beast, the outgrowth and culmination of the Roman "little horn," and the "false prophet," the outgrowth and culmination of the Syrian "little horn," shall be overthrown, captured and cast into hell when the King of glory appears to reign.

We have been tracing the two horns from one viewpoint. Let us remember that nearly if not all prophecy has a double fulfillment. One fulfillment is perhaps stretched out through the centuries, while another and different one may be the accomplishment of a few months. We will seek to locate the two horns as now growing up to be developed at a future period. We recall that the horn is a symbol of power. It represents in government kingship, in a hierarchy it represents bishopric. Now the Pope claims to be the head of both church and state, that is, he possesses the two horns, or, as he words it, the two swords. We read, "The Pope by virtue of his dignity is at the summit of both powers, the temporal and the spiritual." *Civilta Catolica,* official organ of Pope Pius IX, March 18, 1871.

Here are your two horns, the Pope's headship in the spiritual realm and in the political. Just one we remember was killed, viz., his kingship, and this is to be healed. These horns were the horns of a lamb. That is, they were small and

very harmless in appearance; innocent-looking things they were. We will venture to suggest that these little horns are even now developing before our eyes. Do you ask how? A great movement is on foot for the union of all churches into one. The cry is, "Get together." It will soon be accomplished. It is such an innocent, lamb-like thing; who can object? The so-called Protestant churches have practically ceased to protest. Which of them denounces the aggressions of Romanism? They are moving rapidly in the direction of union, first of all, among themselves. When all these Protestants shall have united the question will be raised, "What about the old mother church?" Of course, it will be decided that the union will not be complete until fellowship with Rome is restored. The Pope, sitting on the throne of his dignity, will say, "Come right in, gentlemen; I am waiting for you." And in they will go. Behold the horn of the lamb—one of them. But another arises. There is before us even now a mighty movement which is intended to formulate a league of nations for the prevention of war. Men tell us of the coming federation of the world. In great optimism they foresee the coming day when all nations will thus be leagued and shall prevent the further folly and wickedness of war. In some measure this national union will undoubtedly be accomplished—this federation. To all human appearances, it is right, and even feasible. Surely

no sane man can oppose such effort. Writer and reader would alike commend its noble purpose—the making an end of war. When the federation is formed, when "The United States of the World" is an accomplished fact, the question will again arise, "Who shall be the president of the world federation?" The answer rings back from many directions, "Why, the Holy Father, of course." Not necessarily at first, but sooner or later. And it will be as suggested. And behold we have two horns as of a lamb, and they are both in the head of the Beast, they come within the compass of the beastly regime. But in their formation, how harmless, yea, commendable, how lamb-like! But though the horns are so innocent-looking, the speech is different; it is a voice from the pit. 'He spake as a dragon" (Rev. 13:11). Not only is the voice that of the dragon, but the authority is from the same source. It is an infernal power by which he works. "The dragon gave him his power, and his seat and great authority."

Do you say, "Impossible! The Pope will never get back his temporal power?" But the Book says, "the head that was wounded was healed." It also declares that "All the world wondered after the Beast and worshiped him." (13:4, 8.) That this is not a prophecy of the past is shown conclusively by the fact that the Beast is here in all his devilish power when Jesus comes the sec-

ond time to establish His reign (Rev. 19). Jesus shall then destroy this "Man of sin" with the brightness of His appearing. (II Thess. 2:8-10.)

The Boycott.

The Beast is up to all his old tricks. He labels his own. They have his mark in their hands and in their foreheads. He uses the sign of the cross in order to pretend friendship with the Crucified. Those who will not make the sign, will not wear the label, shall be forthwith put out of business. They may neither buy nor sell. Who has not seen a whole town or city afraid to say their souls were their own, lest the papal boycott put them out of business? It can be found accomplishing the purpose of the Beast in any large city. Even gospel preachers lose their pulpits; teachers lose their positions; lawyers their clients; statesmen their offices; doctors their practice; clerks and laboring men their earnings; publishers their subscribers and advertising patronage; merchants and tradesmen their customers; and even families lose their friends if they offend the Beast. The decree has gone forth, Serve the Beast or perish, obey him or be crushed by his power. Nothing can stand before it in the day of the Beast's enthronement.

The Number of His Name.

In the Bible numbers have special significance. The number seven is sacred. It would be inter-

esting to trace this fact. But it is aside from our purpose. Six is an evil number, and the number of the Beast is a trinity of sixes. This implies that his name is evil, it carries within it that multiplicity of evil that befits the character so labeled. We give our readers the conclusions of Rev. B. W. Johnson: "John wrote in the Greek Language for readers who understood that tongue. The number is evidently then to be expressed in Greek characters. The Greeks did not express by figures, but by letters—just as among the Romans, X stood for ten and C for one hundred. Six hundred and sixty-six could be expressed by spelling out the words in the Greek language, or by using the letters which were symbols for various quantities. Let us try the latter method.

Lambda	L=	30
Alpha	A=	1
Tau	T=	300
Epsilon	E=	5
Iota	I=	10
Nu	N=	50
Omicron	O=	70
Sigma	S=	200
	Lateinos	666

"And what is this name? The number of a man; the Greek method of spelling the name Latinus, the reputed founder of the Latin race.

But what more is it? Rome is the ancient capital of the Latins. The Romans were a Latin race and spoke the Latin language. The Roman Church is officially called the Latin Church, to distinguish it from the Greek Church, the other branch of the ancient schism. The Catholic sacred books (and ritual) are written in the Latin; the worship is conducted in every country in the Latin alone, and when a Catholic council convenes, all its conferences are conducted in the tongue of the ancient Latins. There is, then, a Latin church, whose official and sacred speech is the Latin language, which has for its seat the ancient Latin capital. That body is the great Apostate Church, upon whose head the names of blasphemy have been written, which has claimed universal dominion upon the earth, and has slain the saints of the Most High. Its name is the number of the beast, and that name, Lateinos, the name or the number, of a man, "is 666." The author adds, "This is so wonderful that there is no possibility of error. The Papacy, beyond possibility of doubt, is the beast."

From "A Vision of the Ages." (pp. 272-3).

In this, the above writer agrees with many others, and is supported by Rev. W. B. Godbey. See his Commentary *in loco*.

CHAPTER XI.

When Will the Beast Be King of the World?

Many are concerned over this question: Will his kingdom be restored to the Beast at an early day? The time certainly draweth nigh. We are in the culmination of the ages. The centuries are converging upon the end period. His dominion will be during the great tribulation. When Jesus shall come again, He will catch up His saints in the air to meet Him and be with Him forever. This is the marriage supper of the Lamb. It is sometimes called The Rapture. While the saints are with Jesus the earth will be in the throes of judgment. This period of suffering and sorrow upon the earth is called in the words of Jesus, The Great Tribulation. He and Daniel agree in describing it as a time of sorrow and affliction "such as was not since the beginning of the world to this time, no, nor ever shall be." (Dan. 12:1; Matt. 24:21, 22.)

Will the saints go through this tribulation? No, thank God, they shall not. Speaking of this dreadful hour Jesus says, "As a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21:34, 35.) This could not have been fulfilled in the destruction of Jerusalem by

the Roman armies, under Titus, as some have taught; for that was confined to Palestine, whereas, the coming tribulation shall cover "the face of the whole earth." This is conclusive. The tribulation is yet to be.

Now, reader, learn from scripture how you may escape this dreadful scourge. Our Master said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." (Luke 21:36). Some then shall surely escape. And who are they? The watching, waiting, ever-praying ones. Reader, are you one of these? Once more hear Jesus, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation (trial, tribulation) which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:10.) A world-wide tribulation! But there are those who escape. It behooves us to be ready for the hour of testing. This world-scourge shall be under the dominion of the Beast. Hear the Word, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations." (Rev. 13:7.) This is after the healing of the head that was wounded unto death. The little horn made war with the saints throughout the centuries, but eventually his temporal power was lost, his imperial authority perished, his do-

minion passed away. But this is only for a season. Now, at last his kingly power is restored and for a limited time it shall cover the earth. The symbolic period of his dominion was given by Daniel as "a time, and times, and the dividing of time." (Dan. 7:25.) This is the same as the forty-two months, or twelve hundred and sixty days as we have elsewhere proven.

When applied symbolically, this covers a period of twelve hundred and sixty years. When applied literally it is twelve hundred and sixty days or three years and a half. The autocratic power and authority of the Pope have already continued through the longer period. His restored dominion of the earth shall most probably, yea, certainly, last for the shorter period, three and one-half years. The symbolic period was not stated in "months," but as "times." The literal period, of the dominion to be, is given as forty-two months. We know of no instance in which the word "months" is used symbolically. We believe therefore the year-for-a-day period is described under the "times" figure, whereas the literal period is given as literal months. Thus we have the papal power described symbolically as a period of twelve hundred and sixty years, followed by the wounding of his head unto death, and this in turn by the healing of the wounded head, and the restoration of world-dominion for the short period of three and a half years.

CHAPTER XII.

The False Prophet.

We have already shown, incidentally, that the false prophet is the head of Islam. His adherents call him affectionately "The Prophet." He is a rival of Jesus Christ. Like the Pope, he claims to be the vice-gerent of God. Mohammedans say, "Allah is one and Mohammed is His prophet." So they recognize him in the same capacity as Romanists recognize the *Papa*. The Papist says there is one God and "the Holy Father" is His Infallible Vicar. So in these two we have men who would rival the authority and dominion of the Son of God.

Mohammed is, as we have proven, like the Pope, "a little horn." He arises in the region of the third beast, in one of the four heads of the leopard. But his title, "little horn," does not occur in connection with the leopard. It is given in the eighth chapter of Daniel, in connection with the great he-goat. (Dan. 8:9.)

The he-goat represents Alexander, just as did the leopard. But it is introduced here in order to trace out the second "little horn" and thus differentiate him from the "little horn" that came out of Rome. There are those who contend that

the Antichrist comes out of Arabia. That cannot be. Arabia has never been a Christian country. It is a Mohammedan land. It is the region of the false prophet. The Antichrist is a false Christ. He is the product of an apostasy in the church. He is called "the son of perdition." This title was applied to Judas, a preacher who sold his Lord. As the Pope is the Roman "little horn," so Mohammed is the Arabian "little horn." The one descends from the great nondescript, the other from the he-goat.

The term "horn" is applied to a king, a ruler. Both the "little horns" have been prominent in government and yet each has headed a small kingdom, but a world religion. Both are autocratic. The Pope dominates Romanism, while Mohammed (the Sultan is now his successor) dominates Islam. Both hold to union of church and state. They each seek to govern the world as well as their religion. They cultivate both priest-craft and statecraft. They both demand that men shall bow to their authority, and that the world shall yield to their sovereignty.

Neither of these religions has any moral tone. Men can live in their communions and practice every vice, living daily in all known sins. The one has its harems and the other its nunneries; many of which are assignation houses. They are both exceedingly corrupt and terribly demoralizing.

These autocratic world-bosses are alike in

their claims and in their moral standards. Yet, being rivals, they have never had any fellowship. Each has sought to control the world, and has, therefore, looked upon the other as an enemy. But lo, in the end period, where our studies now lie, we find the Beast and the False Prophet in collusion. What has brought about this spirit c co-operation between these two age-long enemies? One word answers—Autocracy! Their power is waning. Their thrones are at stake. The King of kings approaches. They fear Him. His triumph means their doom. To resist Him they unite. What power brings them together? What wizard effects the reconciliation? This is the German Kaiser's job. In the beginning of the present great world holocaust the Sultan cast in his lot with Kaiser Wilhelm.* The Pope was more covert in his alignment, but there are many indications that he and the Kaiser have a secret understanding, a working agreement. We submit proofs in another chapter.

*Remember, Germany has a future. Do not think that all is determined by present rulers, or conditions.

CHAPTER XIII.

Is the Beast the Antichrist?

This question is often raised. We feel that the answer is not at all difficult. "The Beast" and "The Antichrist" are but two terms for one and the same character. The Antichrist is only named in the writings of John. So far as the New Testament is concerned, "the Beast" is mentioned only by John. But this vile character occupies too prominent a place to have a duplicate. Call him "The Beast," "The Antichrist," or "The Man of Sin"—it is immaterial. He is the same great enemy of God and truth, of heaven and holiness.

But some may ask, How can the Pope be the Antichrist, since he does not deny the Father and the Son? We are well aware that St. John says, "Who is the liar, but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." (I John 2:26.) To get the full significance of this passage, please observe—

1. The apostle has just told us, "Even now are there many antichrists." (v. 18.) Then in the 22nd verse he describes these "many" antichrists that were among them of whom he said "even now there are many." There are two ways

of denying the Father and the Son, one is that of the infidel, who says, "There is no God, there is no Christ." The other method admits the existence of both, but supplants them in the hearts and affections of men. This is the work of the antichrist; he is a supplanter of Christ. He puts himself in the place of Christ, thus undermining and destroying the work of the world's Redeemer. The word "anti" means against; but it also means substitutionary. It is said (in Matthew 2:22) that "Archelaus did reign in Judea in the room of his father Herod." Now the word rendered "room of" is "anti," which signifies that Archelaus had taken the place of Herod his father. If the Pope takes the place of Christ in the church, in worship, in the hearts of men, "in the temple of God," then he is the Antichrist.

The worst enemy of good money is the counterfeit dollar. So the worst enemy of the real Christ is the counterfeit Christ. If the Pope can put himself in the place of Jesus Christ, and can induce multitudes of people to look to him for salvation, then has he very effectively supplanted the true Christ among men.

John wrote "even now are there many antichrists." These many antichrists were the many deceivers that had gone forth into the world. They confessed not that Jesus Christ had come in the flesh. (II John 7.) He was not here referring to the great ultimate Antichrist. This great arch

enemy had not yet come on the scene, but of course he had been foretold, and was expected. When we speak of him our reference is to "The Antichrist." But the spirit that should produce the Antichrist, the spirit that would supplant the Christ, that would deceive and mislead men, was already at work, and there were many adherents of this falsehood. Hence, we are not surprised to hear the apostle say, "even now are there many antichrists." But if one should insist, as many do, that the Antichrist must deny the existence of the Father and the Son, we reply: To deny the Father it is not necessary to deny His existence. Jesus said: "If any man will come after me let him deny himself." Does he mean to say that a man should deny having an existence? Certainly not. For one to deny himself, is to deny the passions, lusts, desires, and dominance of the self-life. Then observe, one who denies the Father need not deny His existence, but simply His authority, His control, His dominion over the life. That is exactly what the Pope does. He so thoroughly usurps the place of the Father and the Son, that they are rejected and cannot control and guide the penitent's life. One's life becomes subject to his priestly "father," rather than to his heavenly Father. A real papist, a thorough devotee of the priestcraft, has no place in his heart for God the Father, God the Son, God the Spirit. Here is the fallacy, the curse and evil of Roman-

ism. It is a mere ritualistic system, and yet it fully usurps the affections of its devotee. You do not hear the papist pleading to Christ and praising God, but you hear him praying to saints, "confessing to priests and glorifying "The Church." The papacy has developed a system that thoroughly occupies the heart, and completely claims the affections of its adherents. Thus the Pope most effectually denies the Father and the Son by supplanting the Godhead in the hearts of men.

The title of "God" has been applied many times to the Pope. Alexander VI passed under the arch of triumph to his pontifical consecration beneath the words, "Caesar was a man, Alexander is a God;" to Leo X it was said by infatuated followers: "Thou art another God on earth." Not only have blinded devotees of Popery used such extravagant language concerning the papal head, but Pope Gregory II declared, "All the kings of the world reverence the Pope as a God on earth."

Perhaps the reader may say, these extravagant and blasphemous claims were all made during the dark ages; the world has outgrown such blindness. One might think so. But stop a moment. When was the dogma of infallibility proclaimed? Was it not at the Vatican Council, September, 1870, when Pious IX was Pope? Exactly. Let us give you a still later declaration that will show the Pope to be still obsessed with the blasphemous idea of his own greatness, which proclaims him

unmistakably the man of sin, that is, the Antichrist. Note this from Pius X, who was Pope just preceding the present incumbent, and who died but four years ago. Hear him, "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under the veil of the flesh. Does the Pope speak? It is Jesus Christ who speaks. Does the Pope accord a favor or pronounce an anathema? It is Jesus Christ who pronounces the anathema or accords the favor. So, when the Pope speaks we have no business to examine. We have only to obey." This was not in the heyday of the devil's millennium, the dark ages; but at a very recent date, in our own time, by a man who is scarcely more than cold in his grave, even by whom? By Pius X. This blasphemer demands more than God. Jehovah says, "Come, let us reason together." Not so with this twentieth century Antichrist. According to him there is no occasion to examine, no reason can be used, no reply made; when the infallible speaks there is nothing but obedience. If this is not denying, substituting, supplanting the Father and the Son, pray tell us what it is.

The spirit manifest in this last quotation corroborates the spirit of the papacy of the past thousand years. Bellarmine on the authority of the councils (Book 2, Ch. 17) declares "All the names which are attributed to Christ in Scripture, implying His supremacy over the Church, are also

attributed to the Pope." Christopher Marcellus in the fifth Lateran Council (1672, Vol. XIV, Col. 109) says, "Thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth." We append the following quotation from book I, "On Authority and Obedience," Ch. 1, Vol. III, "Christ entrusted His office to the chief pontiff * * * but all power in heaven and in earth has been given to Christ; * * * therefore the chief pontiff, who is His vicar, will have this power."

"The Pope is crowned with a triple crown, as king of heaven, and earth, and purgatory." (Ferraris, Vol. VI, P. 26).

"The decision of the Pope and the decision of God constitutes one decision, just as the opinion of the Pope and his disciples the same. * * * Therefore no one can appeal from Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the door-keeper of the consistory of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court of God and the Pope." (Augustinus de Ancona).

"All the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world and that the Roman pontiff * * * is the true vicar of Christ, and the head of the whole church, the father and teacher of all Chris-

tians, and that full power was given him in blessed Peter to rule, feed, and govern the universal Church of Jesus Christ our Lord." (Henry Edward Manning, in "The Vatican Council and its Definitions," p. 214).

Many similar extracts might be made from Roman Catholic writers, councils, etc., but we forbear. These are sufficient. These are samples taken largely at random extending through several centuries and coming down to within four years of the present writing. If the Pope is not the Antichrist, if these boastful and extravagant claims made for him do not mark him out as the supplanter of Jesus Christ, then we do not know the meaning of words. We see that he has actually been called "Christ in the flesh," "the Great Shepherd," "Our Lord God the Pope," and many kindred names.

He is the rival of our Christ, the supplanter of our God, the enemy of our liberties, the oppressor of the human family, the seducer of souls, the chief enemy of true Christianity, the worst foe of vital godliness with which the human family is, or ever has been, afflicted. Remember that Daniel says of the little horn, "His look was more stout than his fellows," and "that he speaketh great swelling words against the Most High." Furthermore, "He maketh war with the saints, and prevaileth against them, until the coming of the Ancient of days." Beware of the little horn, the great blasphemer, The Beast.

CHAPTER XIV.

The Man of Sin.

Here we have, not another character but another title for the same character. Our Lord has many names. He is "Jesus," which means Saviour; He is "Lord," which means Master; He is "Christ," which means the Anointed; He is "King," which means ruler; He is "The Son of God," which proves His Divinity; He is the "Son of man," which indicates His identity with mortals.

Satan also has many titles. He is called, "The Devil;" he is labeled "the serpent;" "the dragon;" "the deceiver," "Apollyon;" and "Beelzebub." These and other like titles apply to the king of the infernal regions.

In like manner "The Beast" wears sundry titles. Many names are given him also in the directory of truth. "The Beast" shows his vicious, devouring, destructive character; the "little horn" points him out under inspired symbol as a king over a small territory. It also, like "The Beast," shows his identity with the beastly line of governments that cover the time of the Jewish dispersion. This is the day of Israel's national rejection, and is scripturally labelled, "The times of the Gentiles."

The official organ of Pius IX (Mar. 18, 1871) declared, "The Pope is supreme judge of the law of the land. He is the vice-gerent of Christ, * * * the King of kings and Lord of lords." If this is not the "Man of Sin," showing himself off as God, pray tell us what marks would be required for identification?

He is also called "The Man of Sin," indicating that while he is but a man, all lines of sin converge in him and flourish under his rule and direction. This, as the other titles we have examined, is an official appellation. It does not refer to any one Pope as an individual, or to the moral character of any one. As in the case of the lion, there were a number of kings and not simply Nebuchadnezzar. Under this symbol there were other kings involved. As in Darius who was prefigured by the bear, but Cyrus and others also were thus symbolized. Then there was also the leopard, which represented Alexander and still other rulers who succeeded to his dominions. So, in "The Man of Sin," the whole official headship of the system is involved. The Popes, as a rule, have been notoriously corrupt, bad men. They have been noted for immorality and licentiousness. Let him who doubts, read De Cormenin's "History of the Popes." Taken as a whole, there have been no more debauched men in history. But however much any individual Pope might seek to be an honest, conscientious and up-

right man, still, as the head of this system, he is "The Man of Sin." Romanism has no moral standard. A man can be born, live, and die in full fellowship with that which is called the Roman Catholic Church and practice every vice known to the catalogue, every sin known to man, and die in good fellowship and be buried in "holy ground.'" When this sinner dies, the priest puts him in purgatory, and uses him to graft on the living. Murder, theft, debauchery and all sin is officially tolerated. But if an angel from heaven should deny the authority of the Pope, and refuse to confess to the priest and to meet the financial demands of the system, he would be very promptly excommunicated and consigned to endless burnings. So, he who is the head of this system is by divine inspiration labelled, "THE MAN OF SIN."

Since the Pope claims both temporal and spiritual dominion, he has titles that apply in both realms. As "the little horn'" he is presented to us as a king, or temporal ruler. As the "Man of Sin," he is set before us in his spiritual headship. In the first capacity he is an oppressor; in the second, he is a perverter of moral and spiritual life. So he curses humanity for both this world and the world to come.

As "The Man of Sin" he sits in the temple of God, that is, he exercises spiritual leadership, occupies official ecclesiastical relationship to God's work. What is his attitude in the temple of God?

It is that of vice-gerency. He assumes to represent the Most High, he occupies the place of God, our Father in heaven. Accordingly he assumes the title, "The Holy Father." But the Bible does not recognize his claim, instead, it labels him, as we have seen, "The Man of Sin."'

THE SON OF PERDITION.

This appellation is used in one other place in Scripture. It is in the case of Judas. He was a preacher, was listed among the apostles, ranked as a representative of Christ. But he was selfish, grasping, unclean. Our Lord, who knew all men, gave him the title that we are now considering. In the divine eyes he was "The Son of Perdition." When Paul applies this name to the coming representative of hell he must have had Judas in mind. The spirit of the apostate disciple is plainly manifest in the Pope. Like Judas, he is haughty, overbearing, selfish; he is grasping, self-centered, avaricious. All readers of history are familiar with Tetzel's sale of indulgences, which so aroused the soul of Luther, that it enabled him to stir all Europe, bringing about the reformation. *

Confirmatory of what has been said we recommend a study of the moral condition of the papal world. Look at Italy, Spain, Portugal, and all

*He who would care to investigate this subject more fully, is referred to "Uncle Sam or the Pope, Which?" In this book the author, L. L. Pickett, gives conclusive proof that the Pope is "The Man of Sin," that this title cannot apply elsewhere.

other Papal countries. It will be seen that ignorance, Sabbath desecration, superstition and impurity abound. In some Romish countries, as, for instance, Austria, the Philippines, Ecuador and sundry other countries where the priests abound, and Protestantism is unknown, illegitimacy is often found to be from thirty to fifty per cent. Indeed, in certain thoroughly papal regions, the illegitimate birth-rate has been known to reach seventy-five per cent. This is attributable largely to the moral perversion the system produces, and furthermore to the avariciousness of the priests, who alone have the legal right to perform the marriage ceremony, and who make such exorbitant charges that the poor people cannot meet the demand. Accordingly, they simply live together unmarried. Their sin lies at the door of the priestly grafters, who, Judas-like, sell their Lord and the souls of their victims for silver and gold. No wonder the word of God brands him who is the head of this debauching, money-loving iniquity, as "The Man of Sin," "The Son of Perdition."

Henceforth, let no one make the mistake of calling the Pope "His Holiness."

Some have argued that the Antichrist is to be a great coming Jew. This cannot be. Judaism is for the present shelved. This entire age, till the return of our Lord, is "The times of the Gentiles." Nor will that period end till the Image is smashed, and

The Beast cast alive, with the false prophet, into the lake of fire. (Rev. 19). This is not the age of the Jew; he is repudiated, his scepter and throne are lost; he is trampled beneath Gentile feet. The dominion of the world remains with the Gentiles until it passes to David's greater Son. No Jew will ever be a great and effective ruler, a world-dominating governmental head, in this dispensation. The crown has departed from Israel, the throne is lost to the Jew, the scepter has passed from the sons of Jacob. The temple of God in this dispensation is not of the Jew, nor is it to be found in Jerusalem. It is, instead, the Church. In this temple of God sits "the Son of perdition," occupying the center of the stage, and requiring all men to kneel before him. It is the Pope's official title and prerogative, as an ecclesiastic, to which Paul refers when he places him before us in the capacity of "The Man of Sin." (2 Thess. 2: 1-12).

The Popes and priests of Rome are not allowed to marry, yet they claim Peter as their first Pope, and we remember that he had a mother-in-law, whom the Master healed of fever. Are present-day popes and priests better than Peter, that they do not marry, or are they so much worse that they are not allowed to have a wife? A decent woman could undoubtedly secure a divorce from the average priest on grounds of conjugal infidelity.

CHAPTTR XV.

What of Babylon?

"Mystery, Babylon the Great, the mother of harlots (margin "fornications") and abominations of the earth." (Rev. 17:5).

The question is very natural, Who, or what, is this Babylon? Does it refer to the ancient city of this name? Or is it the old city of Babylon rebuilt? Or is it the Babylonian empire to be revived and re-established? According to many of our futurist brethren, the ancient city is to be again built, and flourish. Such is the teaching of Seiss, Gray, Scofield and sundry other writers. Among them are some from whom to differ is embarrassing indeed. Their names carry weight, and the very fact that they take such a position is more conclusive than their arguments. But we believe them utterly wrong, and shall attempt to show that their position is without Scriptural warrant. The word of God is the only arbiter of such controversy. Its teachings are plain, as it seems to the writer. These men have been led to this unscriptural position by their effort to find the Antichrist apart from popery. They are trying to screen the Pope, to find the Antichrist outside the Vatican. They think that he will be

simply a beastly, militaristic king, that shall arise somewhere in Europe. Rejecting the argument that the Pope is the Antichrist, they must likewise find a Babylon somewhere beside the Romish Church. If the Pope is the Antichrist, then it must be of necessity that the *Romish Church is Babylon.* Granted that the Pope is antichrist, it follows logically that Babylon is his "Mother of Harlots," and his handmaiden and co-partner in sin. If the Antichrist has not yet come, neither has Babylon. But if the Antichrist has been here for centuries, so has Babylon. The two arise and continue to exist coetaneously. If our contention is correct, if "The Man of Sin" is here, if The Beast has bled and cursed the world for centuries, then it follows, as day follows night, that the "Mother of Harlots" has been befouling the world with her filthy brood for a like period. We will undertake to show and establish by a number of well-founded reasons and lines of proof that the old city of Babylon need not, nay, cannot, be rebuilt. The prophecy does not demand its rebuilding; and scripture emphatically asserts that it shall never more exist.

1. The Beast is not a literal beast, but a man; and in final manifestation a demon-man. Since The Beast is a figurative expression, not a literal four-legged animal, but a symbol, so, by parity of reasoning, Babylon must be a symbolic city. Nebuchadnezzar was not a lion, though presented

symbolically as one, a symbol. Darius was not a bear, though symbolically set before us as one. Alexander was not a leopard, neither was Cæsar a great nondescript animal; but his personality and kingship were thus symbolized. So all these were presented in a symbolic way. Now why should symbolism be discarded, and Babylon, the handmaiden of The Beast, be presented literally? It would disjoint a series of symbols, to thrust in the midst of them a rebuilt Babylon. So Babylon, as well as The Beast, is a figurative or symbolical term.

2. The gap is too great between the literal Babylon, the head of the old Chaldean empire, and the moral, or rather immoral, institution presented to our view in the apocalyptic vision. The city of Babylon, the seat of empire in the days of Nebuchadnezzar, was at the head of the great image; this mysterious Babylon is at its feet. Literal Babylon contained the palace of the lion-king, the first of the symbolic beasts; this mysterious, harlot-Babylon is presented to us in the last manifestation of the fourth beast, the great nondescript.

Ancient Babylon was the seat of empire of the lion, the first of the beasts, Rome is the seat of government in the kingdom of the fourth beast, who is perpetuated in the little horn. It is here, in the seven-hilled city, that the mother of harlots reigns. (Rev. 17:9, 10).

3. This unholy character is in the same connection called "a woman" (vers. 4, 5) "the woman" (vers. 6, 18). In the last reference both terms, "woman" and "city," are used. This proves conclusively that there is no reference to a literal Babylon to be rebuilt, for the terms are used in that figurative sense that allows them to be interchanged. A woman is not a city, a city is not a woman; but an institution may be symbolized on one side by a city in its commercial and business life, and on the other side by a woman, in its moral life, and as indicating its fecundity. So it is in the spiritual realm this institution is called a woman and in its temporal dominion it is called a city, a great city, even Babylon. Being an institution so symbolized, it cannot possibly be the ancient city of Babylon rebuilt.

4. The word "Babylon" in the text is preceded by the word "mystery," and this is followed by a comma. Behold the wording: "*Mystery, Babylon the Great, The Mother of Harlots and Abominations.*" It is impossible that a literal city should be a literal "mother," from which fact we know that the term is used here figuratively. But if the "mother" here is not literal, neither is the city. A figurative city is presented as a figurative mother. We are notified in advance that the whole matter is a "mystery." The word mystery prepares us for a spiritual interpretation of the passage. It is as though the writer had said,

"In a spiritual and mysterious sense we have before us a harlot city, Babylon the Great." This harlot mother produces a brood of harlots, of abominations; an unclean, unholy brood it is.

5. Furthermore, the word "mystery" occurs in connection with "The Man of Sin." In speaking of this vile usurper of God's throne prior to his development, the apostle says, "the *mystery* of iniquity doth already work." (2 Thess. 2:7). Again speaking of the church, the apostle Paul says: "We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." (Eph. 5:30-32). In each case, the development of "The Man of Sin" and of the apocalyptic Babylon, we have the word "mystery" which is also used, as we have seen, in the case of the union between Christ and His Church. The conclusion seems inevitable that as Christ and His Church are spiritually one, and in mystery, so the Beast and the harlot mother are one in mystery.

6. The city of Babylon was located, we believe, in the plains of Shinar.

From a writer in the *London Times* we quote as to the low, flat land upon which Babylon was built:

"Nebuchadnezzar, speaking in the bricks of

a protective wall he built in the Euphrates, says: —'I raised its foundation on the depth of the water, its top I exalted like the wooded mountains.' He was familiar, it seems, with the existence of mountains. And to my mind this is the most wonderful thing about Babylon, that these kings, with all the wealth and resources they could command, should have chosen to live in their fire-pit by the Euphrates. For thousands of years the greatest sovereigns of the earth selected of choice the climate of Hell."

For Babylon to be rebuilt literally on her old site would not in any sense fulfill the description given to John. We read: "The seven heads are seven mountains on which the woman sitteth." (Rev. 17:9). Where is the seven-hilled city? Not on the plains of Shinar, not in the low, sandy regions of the Euphrates, or the Tigris, but far away to the west on the banks of the Tiber. Here on the seven hills may be found the Eternal City, the mistress of the ancient world, Rome. Rome was and is known as the seven-hilled city. Sitting on these seven mountains the Mother of Harlots spreads forth her wand of superstition and spiritual empire. Here is the seat of The Beast. In union they are one, even as man and wife. Here is the kingdom of the little horn, the place of his residence, the seat of his empire. Here also reigned in his day the fourth beast, whose heir and successor the little horn was and is.

7. This harlot is said to be "that great city which reigneth over the kings of the earth." (Rev. 17:18). This is not a description of an ancient city that reigned in the long ago, that perished and passed in by-gone centuries. Rather, it describes the case in the present tense, and specifically declares that the harlot is the great city that "reigneth,' and not the one that once reigned, over the kings of the earth. At the time in which John wrote the book of Revelation, Rome was dominating the whole earth. The identification, therefore, could not be more complete had the interpreter said the harlot mother is the city of Rome. Literal Babylon was not then reigning over the kings of the earth. That city had at the time of the writing no existence, and no writer could have truthfully said that the city of Babylon "*reigneth*" over the nations and kings of the earth. But Rome so reigned; and Rome is, therefore, the city that is presented before us in mystery as Babylon. The woman, we remember, simply occupies her place on the seven hills; the city is her residence, and the seat of her power. But the term Rome is applied to the city, also to the institution known as the Roman church.

8. The city of Babylon will never be rebuilt. This is proven conclusively by the declarations of the prophets. In Isaiah we read (13:19-22), "Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God

overthrew Sodom and Gomorrah." These cities were destroyed by fire, the very ground upon which they had stoood was consumed, and there may be seen to this day the waters of the Dead Sea. They passed utterly from the earth, they sank into oblivion. The fires of God's judgment and wrath consumed the houses, the people, and the last vestige of these wicked cities. The overthrow of Babylon is presented as though it were as absolute as that of the licentious cities that perished in the days of Lot. But God foresaw the contentions of men. He was aware that our futurist friends would attempt to foreshadow the rebuilding of the doomed city. Accordingly He said of Babylon through Jeremiah, "It shall never be inhabited, neither shall it be dwelt in from generation to generation." He goes on to declare that even the wandering Arab shall not so much as "pitch tent there; neither shall shepherds make their fold there." He consigns it to the "wild beasts," to the "owls" and "satyrs." Isaiah 13:1; 17-22; see also Jer. 51; 1, 2, 28-64).

What more need be said. Jeremiah's testimony and that of Isaiah agree perfectly. If these prophets bring us the word of God, there is no room for further question or controversy. "Babylon shall become heaps, a dwelling-place of dragons, an astonishment and an hissing, without an inhabitant." After many other like expressions the weeping prophet declares, "Thus sayeth the Lord

of Hosts, the broad walls of Babylon shall be utterly broken, her high gates shall be burned with fire. * * * Then shalt thou say, O Lord, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that IT SHALL BE DESOLATE FOREVER." Is not this the word of God? Is it not authoritative? Why then should good men devise a theory that necessitates the falsifying of such plain declarations of Holy Writ?

The Babylon of St. John is in mystery, is a spiritual Babylon. She was in existence in the days of the apostles. But the ancient city of Babylon had already served its day and passed forever from the earth. He who insists that the old city of the Babylonian monarchs shall be rebuilt contradicts the plain statement of Scripture, contravenes the spiritual lesson under consideration, and camouflages the corruption and deceptions of the vicious and hell-serving mother of harlots.

9. This spiritual Babylon continues uninterruptedly from John's day, from the Patmos vision, till the return of our Lord. She continues to bring forth her slimy brood, to commit fornication with the kings of the earth, and to pollute the fountains of spiritual life for the world throughout many centuries. It is in connection with the glorious advent of the King eternal that we see the overthrow of this great harlot Babylon. The cry goes up, "Babylon the great is fallen, is fallen,

and is become the habitation of devils and the hold on every foul spirit, and a cage of every unclean and hateful bird." Then God calls for His people to forsake the sinking hulk. "I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 2, 4). This shows us that although the great city is corrupt, vicious, and hellish in spirit; yet God has some people in her. There was a Noah in the antediluvian world, a Lot existed in Sodom; and lo, we find some of God's chosen in the great harlot city. She certainly is not to be credited with their salvation. Rome does not beget holy character. But hungry hearts even amidst her corruptions and spiritual rubbish some times find God, because their hearts hunger after Him. But the day of her judgment draweth nigh. The time of her overthrow approacheth. The call rings loud and clear, "Come out of her my people"—and they come.

CHAPTER XVI.

SOME TRAITS OF THE HARLOT BABYLON.

She has many noticeable features, traits or earmarks.

1. She has a local residence—she sitteth on seven mountains. (Rev. 17:9).

2. Yet she is not confined to Rome, the place of the seven hills, but she is well-nigh ubiquitous. It is said "she sitteth on many waters," (17:1), and these waters are declared to be multitudes, peoples, nations, and tongues. (17:15). Her power extends from the city of her residence throughout the earth, over a vast multitude of human beings. She is like unto the wanton widows described by Paul, who "learned to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things they ought not." (1 Tim. 5:11-13).

She may be compared to the harlot described by Solomon, whom he calls the "strange woman." Her lips "drop as a honey comb and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell." (Prov. 5:3-5). So it is with the harlot of the Apocalypse, death and hell are in her steps, a fearful doom awaits her and those who partake of her sins.

3. This foul character (figuratively a woman)

is noted for her licentiousness. She is called "the great whore." (Rev. 17:1). "the mother of harlots" (v. 5), "this great city" (17:18 and 18:10); she is also called "the woman," thus saving us from confusing her identity with the old rebuilt city of Babylon. She is literally a harlot church, her name and location determined by the great city (Rome) which then and since has ruled over the kings of the earth. Thus Rome as a city determines the location and the name, while the character described is best known as a harlot, a mother of abominations, because of the spiritual perversity and corruption of the institution.

4. She is a merchant, dealing in "gold, silver and precious stones, pearls and fine linen, thyne-wood, vessels of many kinds, odors, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots, slaves and souls of men." (Rev. 18:11-15).

Others have traded in the bodies of men; they have bought and sold slaves, but who before the rise of Rome's purgatorial grafters were ever able to ply a shameless trade in the souls of men? Purgatory is a priestly invention for purposes of graft. Rome's priests have exceeded the world; they have surpassed earth's most avaricious money grabbers. They begin grafting on the babies when they are born, charging to baptize them; they keep up this graft throughout life and, at death, charge for a place in their graveyard, to

which they have given the euphonious title, "holy ground." Not satisfied, they push their graft beyond the grave, follow their victims to the land of shades, scorch them in the fires of purgatory, forcing widows and friends, out of pity for the suffering loved ones to furnish the funds for the grafters to pull the souls out of purgatory. It seems to this writer that these robbers of the living over the souls of the dead should be put in the penitentiary on the charge of obtaining money under false pretense.

Other robbers cease their exactions at the grave, but these pass beyond its boundaries. For shame!

5. This harlot commits fornication with the kings of the earth (Rev. 18:9). What human power has ever so perfectly filled this description as the harlot church? Has she not been an everlasting meddler with governments, with the kings and rulers of nations? Does she not mix in with politics as no other political force? Does she not seek to ensconce her political tools in office everywhere? Is she not noted for sucking the public pap? Are not her hands endlessly stuck in the treasuries of states and nations? Does she not keep her representatives at the courts of the world? Is she not busy Romanizing the nations, the governments, the armies, the navies, the chaplaincies, the diplomatic service, the courts, the police, the press, the schools, the public opinion and life of every civilized nation? Do not the poli-

ticians kowtow to her priests and cardinals? Do they not seek her influence and wait upon her bidding? Beyond doubt the charge holds true to our own day. The kings of the earth have committed fornication with her. She has great riches, marvelous wealth, uncounted resources, a thorough organization, the following of her dupes and the tricky politicians. Yet amid all her unmitigated meddling with the affairs of nations she has the brazen face to stand before the world as the true and only representative of the Galilean Prophet, the lowly Nazarene, who had not where to lay His head. (Rev. 18:15-19; Matt. 8:20).

Our futurist brethren think they have found the shadow of a coming beast; but their scheme produces no bride for the beast; hence, no offspring. Thus they utterly fail to fill in the full outline. The Beast and the Mother of Harlots appear in close fellowship, as bridegroom and bride—even as Christ and His bride, they are one. (Heb. 2:11). "Christ is a mystery; the union between humanity and Deity in one person, is mysterious; the Church as the bride of Christ, is a mystery; the relation between them is a mystery.

Lo, here comes Beelzebub, the Prince of Darkness, hater of Christ; hater of the Church; hater of God's Children. He devises a counterfeit Christ, a counterfeit church, and counterfeit Christians. His counterfeit Christ is a substitute for the Son of God, and therefore is the Antichrist. His counterfeit church is a ritualistic, ecclesiastical substi-

tute for a spiritual, regenerated, sanctified church. This false fold of the "Babylon" of Revelation, is the mother of harlots.

Here we have the sex idea in the true church, exemplied in the union between Christ and His Church; also exemplified in the union between Antichrist and his church. The offspring of Christ is holy; the offspring of the beast is unholy; his proper label therefore is, "The man of Sin." The work of Christ in the world is ennobling, uplifting, refining, purifying, enlightening. The spiritual effect of the union between the beast and his bride, is sin, superstition, ignorance, blindness, idolatry, lust, immorality; the political effect is national weakness, personal degradation, lowness of moral tone, shame, and destruction forever. (2 Thess. 2:8-12).

Where is the bride of the beast, the harlot mother? She sits on the seven hills and, while decked out in "gold and purple and scarlet," she does the bidding of her liege lord, she commits fornication with the kings of the earth, thus undermining decent government and national uplift. This beastly bridegroom and his harlot bride have cursed and polluted the earth for long centuries, they are both introduced with the word, "Mystery," thus implying the spiritual effect produced by their relation and union. It also shows that as there is mystery between Christ and His people, so likewise exists the mysterious union between the Antichrist and the Harlot Mother.

CHAPTER XVII.

A Camouflage.

Much harm is done to the truth by the futurist dogma. Popery and priestcraft have sown the earth with the dragon teeth of ignorance and superstition. Romanism has cursed, bled and blighted the world for a devil's millennium. She has handicapped human progress and prevented racial uplift and national strength and development. She has hardened the hearts of men, has shut out the light of salvation, has rendered men impervious to the truth. An evangelist friend recently wrote to the author of these lines, "I am up against a stone wall; this is the hardest field I have labored in; the Gospel seems to produce no results." The reply was, "The sad fact is, the place in which you are preaching is no exception; wherever Romanism gets a hold on the hearts of men, there is moral hardness and spiritual deadness; look at Spain, Portugal, Italy, France, Mexico, all the South American States, the islands of the sea and the cities of our own country. Everywhere that priestcraft finds footing there abound Sabbath desecration, the liquor traffic, profanity, moral perversity, and spiritual dearth. It is easier to have revivals, to bring sinners to a knowledge of

Christ, in China, in Japan, in Korea, and pre-eminently so in India, than in any country where the papacy is a vital factor, and an accepted religion. Romanism has beheaded men, disemboweled them, stretched them upon the rack, hewn them to pieces, roasted them to death in hot ovens, or burned them at the stake, not simply by thousands, but literally by millions. She has burned Bibles, prevented general education, encouraged idolatry, hardened men in sin, polluted womanhood and in ten thousand ways prevented the knowledge of Christ from reaching the hearts of humanity. Her influence for evil has been greater than Paganism; her opposition to spiritual freedom, to religious experience and human uplift has been more destructive than any other single evil with which vital Godliness has had to contend. Romanism is the Pharisaism of Christendom, her spirit is, "I am holier than thou;" her effect is moral degeneracy and spiritual perversity; national poverty and racial degeneration are natural results. This cruel, destructive agency of evil, this enemy of God and man, this moral Upas tree, has been exuding its poisonous effluvia over the nations of the earth for more than a thousand years. She is still busy. Her moral effects are still to be seen on every hand. Her spiritual corruption is manifest. Her deluded victims bowing down to their idols, counting their beads, wearing their scapulars and mumbling their inco-

herent paternosters and Ave Marias, without any proper conception of true spiritual life and holiness are numbered by millions. These victims of delusion pray to dead saints, and, worse still, even to their images, and confess the secret sins of their life, and uncover the very longing and desires of their hearts to men, many of whom are known to be lustful and unclean. The very fountains of spiritual life are corrupted until a ritualistic formula, a mere human ecclesiasticism, supplants the Church of God in the affections of men, and, deluding its victims, allows their sins to go unrepented and drops their immortal souls into a devil's hell for a sad awakening. She has debauched manhood, robbed her priests of the sanctity and joy of a pure home life. She has shut women up in her nunneries, excluded them from the joys of home, snared them to do the bidding of her bachelor priests, often making of her cloistered nunneries mere assignation houses. No wonder the Book has labeled her, "The mother of harlots and abominations of the earth."

Now this cruel, heart-corroding, home-wrecking, religion-destroying power, presided over by "the man of sin" is allowed to hamper the work of God, wreck spirituality, damn the souls of men and, while carrying on this awful work, to sail under the colors of "The Holy, Apostolic, Roman Catholic Church." If it is holy may heaven deliver us from holiness; if it is the Church, may

the devil take the church, may God deliver us from it.

While this deadly Upas tree has been poisoning the atmosphere of the earth for more than a thousand years, our futurist brethren think the Antichrist has not come. They have their spy glasses to their faces, and are looking into the dim future for the arising of the Antichrist. My brethren, throw away your glasses, the enemy is here, the minions of the foe surround you. Hell is moving now, the armies of darkness are already organized and pressing the battle against Christ and His salvation. The tenets of futurism but camouflage the operations of the beastly armies. While they are carrying on their delusive, deceptive, and infernal work, the seers are busily spying into the distant future. Sad! The beastly doings of the "Son of perdition," are reaping a harvest of death. Hell is filling with those who should be saved, would be saved, if the truth were fully preached; if the camouflage were torn from the ranks of the enemy, then might the legions of God move forward with the banners of truth and light to victory here, and to the crowning of the victors hereafter.

We have shown that as the conflict deepens a yet mightier leader will arise to direct the forces of Hell's army, a far greater chieftain will encumber the throne of the beast. But it will be the same throne, the same scepter, the same crown,

the same army. It will be animated by the same spirit that has deluded the world for centuries, and will curse the world by the same falsehood that has hampered the spread of truth in the past. The fight has raged for centuries, the culmination of the conflict draweth nigh. The last great battle will soon be fought. The earth will be covered with darkness, the groans of the dying will be heard around the world. The second great beast (of Revelation Thirteen), arising from the pit will lead the embattled hosts of the enemy in the conflict against the Captain of our salvation. Even now the fight is on. Throw away your spy-glasses. Face the foe. Our King approaches. Rally, ye soldiers of the Cross! Charge!

CHAPTER XVIII.

The Three Spirits Like Frogs.

(Rev. 16:13, 14).

In the Apocalypse are many strange and marvelous pictures. Some of them are very difficult of exposition—hard to understand. That is true of the case before us. It is indeed a difficult scripture. However, we feel that there is some light before us. We read: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are the spirits of devils (Greek, demons) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

It behooves us to be modest. No one can be dogmatic in dealing with this or any kindred passage. But we believe that there are certain features of this text that are sufficiently plain to be understood, susceptible of sensible interpretation, even though other points may remain obscure. Let us then notice the features that are manifest.

1. The lesson is both figurative and symbolical. The prophet did not see "frogs," but rather "spirits like frogs." Frogs were sent upon Egypt as a plague. (Ex. 8:1-14). These were literal

frogs, they constituted a very offensive plague. They hopped over the threshold into the beds, the meal barrel, the kneading-tray; on the tables, into the vegetable dishes, to the coffee cups, and bread baskets, and dinner plates; they not only filled the houses, but the yards, the wells, the streams. They were slimy, filthy, and terribly offensive. But the spirits before us are not frogs, though they resemble them.

2. They are "unclean." There are many kinds of spirits. Some are good, holy, helpful. Some are corrupt, injurious, hurtful. Saint John bids us "try the spirits whether they be of God." (1 John 4:1). There is "the spirit of man," also the spirit of the beast; the spirit of holiness, of faith, of consecration. Besides this we have the Holy Spirit, "The Spirit of Christ," and the "Seven Spirits of God sent forth into all the earth." (Rev. 5:6). But the text brings before us, "three unclean spirits." They are foul and they do a satanic work. There is nothing good, noble, or uplifting in these spirits. Their influence cannot be other than hurtful.

3. Not only are these spirits unclean, but they are the spirits of demons. They are not of God, nor even of man, but their very being is devilish; their character is fiendish; their kinship is to Satan. They are hellish in nature, and necessarily of infernal influence. Who could expect any good from any such spirits as these? They

hate God; for their essential nature is that of enmity to Him, and to His holy character. They also hate man, because he is the object of God's love. Since God has given His only-begotten Son for man's redemption, these demons are busily engaged in seeking to frustrate God's redemptive purpose. They are a unit in opposition to God and all such work as He seeks to do.

4. They have a similar origin. They come forth out of the mouth of the trinity of evil; that is out of the mouth of the dragon, the mouth of the beast, the mouth of the false prophet—and these make up an infernal trinity. God is a tri-unity, Father, Son, and Holy Ghost; man is a tri-unity, body, soul and spirit; the worlds with which we have to do are a trinity, heaven, earth and hell. Now here come before us a trinity of unclean spirits out of the mouth of hell's trinity—the dragon, the beast and the false prophet.

5. Now what is this hell's trinity, which pours forth from its very inner being these unclean spirits? The dragon is clearly defined; he is none other than the devil. He is called, "Satan, which deceiveth the whole world." (Rev. 12:9). Also (20:1). He is the generalissimo of all the forces antagonistic to God. He is the chief enemy of everything good, of all that is holy.

Who is the beast? Have we not sufficiently answered this question? Is he not manifestly the successor to the old Roman nondescript? Has he

not lived and perpetuated his work through the centuries in "the little horn?" Is he not manifestly "The man of Sin?" "The son of perdition?" (Dan. 7:2; 2 Thess. 2). This beast as we have shown, is the bridegroom of the harlot mother; the unclean and unholy character, styled in scripture "Babylon the Great." The Beast then is the Pope.

And who is the false prophet? He also is a "little horn," but he is not the little horn of Daniel seven, through which comes the beastly regime. Instead, he is the little horn that came up in the head of the great he-goat, after the fall of its "notable" horn. If we were to return to a study of the four beasts of Daniel this little horn would be found to have arisen, not in the head of the fourth beast, the nondescript, but in the head of the third beast, the leopard. Two beasts, the leopard, and the nondescript; two little horns, one out of Rome, the other out of Arabia, or Syria. The little horn of Daniel eighth "waxed exceeding great and magnified himself to (or above) the prince of the host." This was primarily Antiochus Epiphanes, but he endured for a very limited time and passed away. After a long time there arose in Arabia his successor, Mohammed, the prophet. In him can be traced the second little horn, and here is the "False Prophet." Mohammedans fervently speak of him as "The Prophet." To them he is leader, prophet, dictator, law-giver, king.

To the Christian, he is an impostor, an enemy of righteousness and truth, an antagonist of God and His only begotten Son. We find him in the end co-operating with the beast in opposing the reign of Jesus Christ.

6. These unclean spirits are representatives of all autocracy. The devil, the pope, and Mohammed, are the world's chief autocratic rulers. But Beelzebub is a spirit. He cannot fight his battles and shed the blood of men as he would until he can incorporate himself in a human being. Is it, therefore, a far-fetched suggestion that the Kaiser of Germany impersonates the autocratic spirit of Satan? These three unclean spirits go forth to the kings of the earth to gather them to "The battle of the great day of God Almighty." They are then the originators of the great Armageddon War. They arouse in the kings of the earth the spirit of strife, of war and bloodshed, and of opposition to Jesus Christ, our coming King.

Their work is as yet far from completion. The Armageddon battle lies in the future. But the three autocrats have laid the foundations for full and final co-operation when Gog, as the Kaiser's ultimate heir and impersonator, launches the great Armageddon conflict in Palestine. He will control the hordes of Russia * and will have

*See "Germany and the Armageddon," by Rev. L. L. Pickett. Order of publishers of this book.

the support of the false prophet and the beast—that is, Papal and Mohammedan backing.

7. These unclean spirits are a unit in opposition to Christ, and in the support of a non-spiritual religion. They all have a religion, but not the religion of Jesus. As our Lord said to Peter on one occasion, "Get thee behind me Satan; thou art an offence unto me; thou savourest not the things that be of God, but the things that be of man." In these religions the human element is uppermost. They are ritualistic. They are complete in the ordinances and performances of men. No divine operation is essential to them. They are perfunctory, self-centered, papistic, priestly and, being without God, lacking in the Divine element, they come short of regeneration, and consequently of salvation.

8. These spirits of autocracy agree in war and bloodshed, they have drenched the earth in human gore. The world has long suffered from their selfish and godless performances. At last, they rally, unite their forces, and go forth to inaugurate the greatest war of all the ages.

This writer has often been puzzled as to the basis upon which the beast (the Pope) and the false prophet, (the Mohammedan leader) could get together. They have been mutually antagonistic, have fought and resisted each other, but now they unite. The reason is clear. The coming of Christ draweth near. The legions of the pit stand

in danger of utter rout. The great Captain of the good, the Generalissimo of heaven, is approaching with flying banners, so these former enemies sink their differences and unite in order, if possible, to defeat the forces of the skies. Pilate and Herod made friends on the day Christ was tried and condemned. So these representatives of hell, these unclean spirits, go forth to rally among the autocrats of earth, the armies of resistance to the coming Conqueror.

CHAPTER XIX.

The Infernal Trinity.

A number of things may be found in this trinity which make for them common ground.

1. They are alike enemies to God and His saints. All Bible students recognize that there exists an unreconcilable enemity between God and Satan. They have nothing upon which union can be effected. They are eternally, essentially opposed each to the other. They are rivals for universal empire. They are both kings and rulers; and each claims to be the "King of kings." They are not only kings, but gods. Our God is the Maker of all things, the Preserver and Upholder of all things. But Satan is called in Scripture, "The god of this world." (Greek, Age). That is, his spirit and life dominate all men who have rejected Jesus Christ; such as spurn spiritual religion, however full of religiosity; and to these he is not only king but God. Both God and Satan have a great following; vast armies that engage in violent combat. (See Rev. 12:7).

The enmity of Satan to God and His people is conceded. But what about the Beast? We read that the little horn "Spake great swelling words against the Most High." This proves his enmity

to God. It is also stated that he "makes war on the saints and prevails against them." (Dan 7: 21-25).

But what of the false prophet? His character is like unto that of the Beast. They both originate in "the times of the Gentiles." They both come out of the time in which the four great successive beasts ruled the world, the one from the region of the third beast, the other out of the territory of the fourth. Their origin is in the day of unbroken Paganism. They arose in a time and a region in which there was no Christ and no knowledge of the true God. While for centuries the beast and the false prophet have fought each other, yet now in their hatred of Jesus they are driven to co-operate at the end of the age. The devil, being a spirit and immortal, is one individual. Not so with the Beast and the false prophet. They each represent a chain of individuals, a dynasty, a system which is perpetuated only in the renewal of its head.

We have seen that Nebuchadnezzar represented the lion, yet the lion did not pass when he died, but was perpetuated in his son and grandson. The lion continued as the emblem of Chaldean supremacy until the fall of the Babylonian empire on the night of Belshazzar's drunken debauch. After the lion comes the bear; this lived in Darius and Cyrus and other rulers till the overthrow of Darius III, by Alexander. Next comes

the leopard which represented Alexander the Great, but not him only, for his successors in the empire were also portrayed by the four heads of the leopard. Finally, the great nondescript did not represent a single Cæsar, as Julius or Augustus, Nero or Domitian. It is one beast, but a succession of rulers. None of these rulers was ever recognized as the complete fulfillment of the beast through which he was symbolized. Some have insisted that the Pope cannot be the beast, or the man of sin, because it must stand for an individual. Not so, by any means. In every single case under consideration a given symbolic beast represents not an individual but a dynasty. These two little horns must therefore stand for two different chains of rulers, for two complete dynasties. The little horns arose jointly, early in the seventh century. They continue as the legs of the Image (Dan. 2) until the whole beastly regime is overthrown by the conquering King of glory. Their rise is practically coetaneous, their continuance synchronous, their overthrow complete, and in one day.

This fourth beast, who is "diverse" from all others, lived throughout the extent of the Roman empire, was perpetuated in the ten horns, till they were superseded by the little horn and in him was perpetuated the beastly line, till the appearing of the Ancient of Days. (Dan. 7:21, 22). In popery, we have the beast, which is the man of sin,

a chain, a system composed of many popes. Likewise, in Islam, we have the continuance of Mohammed,—the false prophet, the system, the religion of blood, propagated by the sword. He, like the Pope, lives on in his successors, through the Mohammedan rulers, to the time of the joint overthrow of the Beast and the false prophet.

The Devil, the Pope, and the Sultan, are the world's great war-breeders. They have apparently ever delighted in the clash of arms, the shedding of blood, and the overthrow of human rights and liberties. Study history. While the Pope as a king never had a large army, yet he has instigated most of the European wars of the past thousand years. Papal meddling with the educational system of Serbia, through Archduke Ferdinand of Austria, the heir to the crown of the dual monarchy, led to the assassination of this crown prince, and proved to be the match which set off the present great world holocaust. The wars of Spain, of Austria, of Portugal, of France, of Mexico; the butcheries of the Hollanders and the Flemings, the massacre of St. Bartholomew, of the Vaudois, of the Waldenses, of the Albigenses, etc., may be justly laid at the door of the Pope. Willing tools of his were the Duke of Alva, the kings of Spain and France, Bloody Mary, Maximillian, and others by the score.

2. They are all likewise, "divine-right rulers." We all know the Sultan and the Pope, along

with the German Kaiser, are the chief remaining representatives of the old autocratic principle of rulership by divine right. We are all familiar with the Kaiser's famous phrase, "Me und Gott." For long the Sultan's watchword has been, "Allah is one God and Mohammed is His prophet." With this watchword and the sword they have propagated the dogmas of Islam. The Pope likewise has stood forth among men with the twin swords of temporal and spiritual power in his hand, and on his head the triple crown, which represents his claim to dominion over earth, heaven and hell.

Has it ever occurred to the reader, that Satan belongs to this same autocratic order? Did he not bring in panoramic review before the vision of Jesus from the Mountain top, the kingdoms and glory of the whole world? Did he not promise all of these to the Man of Galilee if He would but fall down and worship him? So here we have before us the mighty trinity of world rulers, Satan, asserting his right in the face of Jesus for all dominion; the Pope demanding the same as the vice-gerent of Christ, and the Sultan, in the name of the prophet, all going forth with the sword of universal conquest.

3. The three unclean spirits, then, come forth out of the mouths of the three great world autocrats. These three are all exceeding religious. Though the Turks are cruel, lustful, vic-

ious; though they destroy men and women without mercy; though their homes are but harems and lust is written on their very countenances, yet they are so exceedingly religious that when the muezzin calls to prayer, whatever the hour of the day, they prostrate themselves in the dust to pray. But their religion does not purify, it does not sanctify, or ennoble; it lives in harmony with cruelty and debauchery. It is not a religion which refines and exalts. In like manner, popery counts its beads, sprinkles its "holy water," and enters its monasteries and nunneries to shut out the world; still it hardens the heart and inculcates a spirit of pride and hatred. It is entirely incompatible with the religion of the New Testament.

The religion of Jesus is one of patience, of kindliness, of tenderness, of brotherliness, of holiness; it begets no pharisaism, no bigotry, and allows no place for sin, for lust and uncleanness.

The devil is as full of religiousness as the other members of this bloody trinity. The spirits that come from the mouth of this demoniac trinity are unclean, unholy, autocratic, and all of them diametrically opposed to the light, liberty and holiness of Jesus Christ.

The devil's militaristic work demands a human leader. The Pope and the Sultan can find their military leaders in first one nation, and then another. But Satan must have his leader of armies, he also is militaristic in spirit. He has

therefore yoked up with the German Kaiser, and thus completed the chain of autocratic war-breeders for the battle of the great day of God Almighty. The Kaiser becomes the bond of union, the connecting link, between the Beast and the False Prophet. The unclean spirits go forth from the mouths of these three.

CHAPTER XX.

ARMAGEDDON.

"And they gathered them together into the place which is called in the Hebrew, Armageddon." Rev. 16:16.

There is no feature of prophetic history about which there is more of interest and conjecture—as to where and when—than the Battle of Armageddon. Many believe it to be only a figure of speech, with a symbolical meaning. The present titanic struggle has brought this question out in bold relief. Aside from its Scriptural significance, it is a catchy, rhetorical phrase—often used by orators and writers to illustrate the forces of good and evil—ending in the overthrow of evil.

The word—Armageddon—is on every lip these days; Bible students, editors, and public speakers, many of whom have little or no Scriptural knowledge—but do know that such a battle is mentioned—are now asking: "What meaneth these things that are coming to pass in the earth? Connecting this future conflict with any principle or cause—or at the present with this great war, as being the fulfillment of the Armageddon prophecy, reveals a superficial knowledge of prophetic history. Armageddon is not a myth—neither

in the past—nor with whatever may take place in the future. The place where this battle is to be staged can be located, as definitely as any other city or country in the world. It is the most noted battle-field in all history, especially is it true of the Old Testament; it is the world's waterloo. Barach won a victory over the Canaanites; Gideon over the Midianites; Saul fought his last battle there, and fell; Josiah fought there, was overcome and slain by the Egyptians. The battles of Gilboa and Megiddo were fought there; also Judah Maccabeus fought a great conquering battle; from the days of the Assyrian and Egyptian wars Armageddon has been the most famous of all battle-fields. Napoleon won his greatest victory in the Eastern campaign. The spot is marked by a mountain rising up from the plain of Esdraelon, and this entire plain is the ancient stage of more than a score of noted battles. Therefore, in the bloody drama yet to be enacted—Jerusalem being the strategic point—this prophetic battle must be staged in and around the Holy City.

We are not especially interested in the Armageddon of the past, but we are profoundly concerned to know something of the great battle to be fought at the close of this dispensation—the one yet to be. One thing is certain, this world war—at the present stage of development—is not the prophetic Armageddon; this battle will not be

staged around Berlin, London, Petrograd—or Constantinople—but Jerusalem. The theater of war thus far has not covered the specifications of that important struggle.

Let this fact be firmly fixed in the mind of the reader: the Jew is God's prophetic hand on the dial of events; we can only know the progress, plans, and movements, from a divine viewpoint, by a close observation of the part he plays in national affairs. Great tidal waves of events may seem to be crowding to the front fulfilling the words of prophecy; but as tremendous as they may appear, we can know the exact status only by watching the index finger of the ages—God's ancient people. The Jew is the centrifugal and centripetal center of prophetic history. As we locate him, we may know how far spent is the evening.

We concede the fact that there are some significant things taking place in the Orient—things that are being overlooked by the terrible clash of arms in the Eastern front. Since the English captured Jerusalem, and drove the "Gentile" Turk back from a position he has held for nearly thirteen centuries, there is a possibility that events may shape themselves rapidly toward a prophetic fulfillment. If the Holy City should remain in the possession of God-fearing people—so that the Gentile Turk can tread down Jerusalem no more—it would mark an extraordinary step in the greatest drama of the ages: the closing of the Gentile

Dispensation. These are ominous times, and we may be approaching rapidly the world's total eclipse in darkness and bloodshed.

That the Jews are to be gathered in their own land, and be re-established as a nation, there can be no doubt, if prophecy has any meaning whatsoever. There is to be a time of peace and security for the Jews after their return to Palestine. We are all familiar with the Zionistic movement, which has stirred that people as nothing has done since the days of their dispersion in the long ago. This movement is being indorsed by rulers of nations—even our own president; all of which point in one general direction: the gathering of those people out of all nations, and when gathered they will dwell in safety—for a season. (Ezek. 38:8-10).

However this return and re-establishment do not remove the veil from their spiritual eyes; they will still be in blindness. Just at this time—the time of the restoration of Israel—there will come upon the scene the second Beast of Revelation 13, the culmination of "the Man of Sin"—the Beast—the "Little Horn," whose full-sized photograph we have endeavored to give in these chapters. This Beast will enter into a covenant with the Jews; with flattery he will promise them their country in perfect peace and security; and they will believe him. But this respite will be but for a season; their days of chastisement are not over—the

cup has not been drained as yet, and the darkest hours are yet to come.

Somehow the city of Jerusalem has been a coveted spot in the minds of all world rulers, and those who sought to be. It has no national or commercial importance; but it seems to be the goal of all aspiring nations. There is in the thoughts of men an idea that a world-king is to rule over Jerusalem. The Mohammedans have tenaciously held to it—even guarding the Holy Sepulchre. Some years ago the present German Kaiser dedicated what he called a "church," with inner and outer courts—and one of the most gorgeous thrones ever seen by man, since the days when Solomon reigned in all his glory. Why should any great ruler wish to be enthroned among the barren hills and crags of Palestine? It is because of its religious significance: the throne of Him who is to wield the scepter of universal empire is to be there. The Sultan, the Kaiser, the "Beast" are all looking in that direction. Some way Jerusalem is associated with a world imperialism.

But a sad and terrible day awaits the disobedient children of Abraham; they have passed through much suffering; but the hour of their Gethsemane is yet to come. The prophet tells of this bitter conflict: "For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women rav-

ished" (Zech. 14:2). Ezekiel also gives us further details of this dreadful conflict. It seems that Gog is to be the leader, from the land of Magog. Some of the best authorities say that Magog is none other than Germany. Gog shall be the prince of Rosh, which is Russia. The Revised Version says that there will be "hordes" and many "peoples" with Gog. They are to come from the "uttermost parts of the north." A close study of Zechariah 14, and Ezekiel 38, shows that a great confederation of "peoples" (nations) with "hordes" (multitudes) are to join in battle under the leadership of Gog, and that they will capture Jerusalem. This is to be the climax of "Jacob's trouble."

Some years ago Dr. J. Hudson Taylor of the China Inland Mission, said that before many years passed, the greatest war ever known in history would break out in the world, and that Russia would play an important part. "Then," he remarked, "I believe our Lord Himself will shortly come." Russia is figuring in the present crisis, but is, so far, of little consequence. However, no one can tell what a few days or months will develop. There is to be a federation of nations (peoples) to join in a Palestinian battle, which will crush the Jews, who will at that time be dwelling in safety. But they must yet drink more deeply for their sins. "And the nations shall know that the house of Israel went into captivity for their

iniquity: because they transgressed against me, therefore I hid my face from them: so I gave them into the hand of their adversary, and they fell all of them by the sword." (Ezek. 39:23, 24). This present war is regarded by many to be the prophetic battle of Armageddon; but is just the preliminary; it is the final stroke that will usher in the full blast of the Great Tribulation. The Beast—the Antichrist—the Man of Sin—the "Little Horn"—takes full control of the world, ruling from the ancient seat of power—the Holy City;assuming full authority of all things temporal and spiritual; just what he has wanted to do, and did do for a while, before he was wounded in the head. At that time the whole world will be absolutely dominated by the devilish Trinity: *Satan,* the *Beast,* and the *False Prophet*—all working in perfect *en rapport* for the subjugation of the race for whom Christ died.

The antichrists have been a deadly factor throughout the Christian dispensation; but in the Second Little Horn, there will head up all the powers of earth and hell—the Superman—a man begotten of Satan himself. This Beast will set himself up, claiming all worship and honors; no name will he allow to be worshipped but his own. This will be the "reign of the Antichrist," and be contemporaneous with the Great Tribulation. Jacob's trouble reaches a climax. The earth will disclose her blood, and so terrible will be this

"time of sorrow," this reign of blood, that men will no longer be given a decent burial (Isa. 26:21).

"Earth, what a sorrow lies before thee,
Unlike it are the shadows past,
The sharpest throes that ever tore thee,
Even though the briefest and the last.
I see the shadows of the sunset,
I see the dread avenger's form,
I see Armageddon's onset,
But I shall be above the storm.
There comes the mourning and the sighing,
There comes the hot tears' heavy fall,
The thousands agonize of dying,
But I shall be above them all."

O, those awful coming days. The prophet gives us a vivid glimpse of the scene that will take place in that day. "The earth shall reel to and fro like a drunkard—and the transgression shall be heavy upon it, and it shall fall and not rise again" (earth's schemes and ideals and aspirations.) (Ia. 24:20).

Yes, the "hordes" and the "peoples" shall come from the north like a storm. Rosh (Russia) and Germany and her confederates shall fall upon the defenseless Jerusalem—thought then to be dwelling in safety—with doors unlocked, and cities without walls. (Ezek. 38:11). But the reign of terror and hellish dominion will be of short duration—perhaps three and a half years; then the greatest event in the history of this planet will

occur. The end of the Beast is at hand; his long reign and bloody crimes will come to a dramatic ending. The battle line of Armageddon will swing into view; the crisis of the ages—the strife between Christ and antichrist is now to be forever settled: it is "the Day of God Almighty." He comes forth in His jealousy and pours out His wrath upon the nations. Dear reader, if you want a vivid picture of Armageddon, read carefully Ezekiel 38:18-23. Ezekiel 39, and Revelation 6:12-17.

Time is a small element in God's calender; even a thousand years is but a day. Therefore it is easy to confess this great two-fold engagement as *one battle.* When we see by the prophetic eye, the three and a half years—the reign of the Beast, the time for the opening of the struggle, makes it all appear as one event. But it is not. The first one marks the absolute triumph of the Beast, and his infernal cohorts—along with the entente of hell: Satan and the False Prophet. Hear the words of inspiration: "Son of man, prophesy against Gog, and say, thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh (Russia) Meshech, and Tubal. I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall from thy right hand. Thou shalt fall upon the mountains of Israel; thou and all thy hordes (great multitudes)

and the peoples (nations) that are with thee: I will give thee unto the ravenous birds, and the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord Jehovah." Ezek. 39:1-7.

Now here is one of the results of this engagement: "And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah—the Holy One in Israel." The veil that has for so many centuries been blinding the eyes of God's people will be removed, and they will now behold their long rejected Messiah; the scales, as it were, will fall from their eyes, and they will accept Him as their Lord and King. The morning at last dawns for the Jews.

The battle of Armageddon will not only be a human struggle; but it will be human and divine; the Christ with His angel battalions, in a final battle with the Antichrist, leading all the *hordes* and *poeples* in league with Satan and the False Prophet. Ezekiel gives us full details of the utter defeat of God's enemies. Then he gives us a most vivid description of the scenes that will follow this terrible battle. "And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, and there shall they bury Gog and all his multitudes; and seven months shall the house of Israel be burying them, that they may

cleanse the land. Yea, all the people of the land shall bury them, and it shall be to them a renown in that day that I shall be glorified." Ezek. 39:11-13.

Dear reader, we may be nearing those dreadful times; the Jews are being restored to Palestine; the hand of the dial of prophecy seems to speak of the near approach of the most tragic scene of all others, in the bloody human drama—staged for so many centuries. But the curtain will fall upon this last act of blood and sorrow; and will ring for a glad, happy morning. John saw the coming end in his apocalyptic vision: "And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together to the great supper of God, that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sat thereon, and the flesh of all men both free and bond, and small and great. And I saw the Beast, and the kings of the earth, and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought the signs in his sight wherewith he deceived them that received the mark of the beast, and them that worshipped his image: they too were cast alive into the lake that burneth with fire and brimstone; and the rest were killed with the

sword of him that sat upon the horse, even the sword that came forth out of his mouth: and all the birds were filled with their flesh." (Rev. 19:17-21; Read Ezek. 39:17-20), and an exact scene will be found—calling for the birds to come to the feast. "And I saw an angel coming down out of heaven having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him a thousand years. And cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more until the thousand years should be fulfilled." Amen.

Thus the great Armageddon war is fought in Palestine, not in France or Belgium. It results in the fall of Jerusalem and then eventuates in the overthrow of the Beast, the False Prophet, Gog (the Prusso-Russian prince) and of Satan. The mighty struggle ends in the complete rout of earth's rebels, the incarnation of Beelzebub and the enthronement of the Prince of Peace. Our Christ shall reign, wars shall cease, and peace and plenty shall cover a redeemed earth. Glorious hope! Blessed prospect! And the day draweth near.

CHAPTER XXI.

What About Nero?

There are those who insist that Nero was the Antichrist. They contend that this cruel, persecuting emperor, was the Beast. This is impossible, and for many reasons. Observe the following:

1. As we have already shown, each beast in the line, is but a link in a chain; the lion, the bear, the leopard, the nondescript—each embraces a whole dynasty, and not simply an individual. Consider two instances. (a) While Nebuchadnezzar was manifestly the lion, yet it was not complete in him. This symbol had to extend through the Babylonian monarchy to its end, when it was superseded by the bear. Nebuchadnezzar was succeeded in office by his son, Nabonassar, and he in turn by his son, Belshazzar. The lion as a symbol prefigured the first and greatest of these, but not him alone. The great monarch's sons were symbolized by the lion as much so as he himself. No other animal appears until the rise of the bear, and hence of necessity all the members of the dynasty were embraced in the symbol. The Chaldean empire fell in the night of Belshazzar's drunken debauch. On that night he was slain and the dominion passed to the Medo-Persian rulers.

(b) That Alexander was the leopard is clear; but that it was not complete in him is demonstrated by the fact that the leopard had four heads, and they prefigured, the great conquerer's successors—his four generals. The leopard represents the whole Greco-Macedonian dynasty, and not simply its originator and founder.

2. Nero was not even the founder of the Roman Empire. Had the fourth beast been intended to represent a single individual, this would not have been Nero. Julius Caesar would more likely have been the antitype of this symbol. Nero's reign occurs neither at the beginning nor the ending of the Caesarian dynasty. This brutal emperor was in the chain, because it embraced the whole Roman empire and not merely an individual. Julius Caesar and Augustus Caesar preceded him, were greater than he, and would naturally have been the antitype of the fourth beast, had it symbolized but a single emperor. Some contend, however, that Nero was the Beast, because of his cruelty and his persecution of the saints. Of course he was bloody and cruel; but not more so than Domitian or Caligula. Had the great beast been intended merely to represent a great persecutor why might we not choose any other of those whose tyranny and oppression equaled that of Nero? He was heartless, overbearing, possessed of blood-lust; but as a heartless tyrant the sad fact is he was not alone.

3. Then again the date of Nero's reign is conclusive evidence that he is not the Beast as seen by John. He entered upon his office in A. D. 54, and there is no real proof that John was banished to Patmos till about A. D. 96; more than forty years after the beginning of Nero's reign. So the beast seen by John could have under no circumstances pre-figured Nero. His reign had most likely ended before the banishment of the apostle. And we say this, bearing in mind the contention of some chronologists that the banishment of the Seer occurred at an earlier date than that which we have named. Domitian's reign was later by several years than that of Nero; accordingly, it is possible (though not probable) that he could have been portrayed in the Beast revealed in St. John. But the argument we have already advanced shows, we believe conclusively, that the fourth beast of Daniel embraced the whole of the imperial Roman dynasty, and no single individual. But if an individual were sought in Pagan Rome as the anti-type of the Beast why should we not settle upon Diocletian? He was very brutal, a great persecutor, unsurpassed in cruelty, inflicting terrible punishments upon the objects of his vengeance.

But it was neither Nero, Domitian nor Diocletian. It could not have been any of these, because,—

4. The little horn is a part of the beastly re-

gime which continues to the end of the Gentile time, and we are yet in that period. The little horn did not arise till after the fall of the old Roman empire. This occurred when Augustulus was defeated (A. D. 476) by Odoacer. There is no successor to the little horn until the appearing and kingdom of our Lord Jesus Christ. (See Dan. 7:19-22). The time of the little horn is twelve hundred and sixty years, as we have shown on another page. This would bring us to the Nineteenth century, whereas Nero, Domitian, and all the other Roman emperors filled out their time and passed away before the completion of the fifth century. Even Diocletian, who was crowned emperor in two hundred and eighty-four, A. D., had passed from earth before the appearing of the little horn. So we must look elsewhere than among Pagans and Roman emperors for the Beast.

CHAPTER XXII.

Is the Kaiser the Beast?

He is not. All the reasons just given will apply in the case of the Kaiser save the one concerning his date. Furthermore, it could not be the German Kaiser, because,—

(a) The Beast has seven heads and ten horns. We have shown the seven heads to be the seven hills on which Rome is built; and the seven types of government that existed in the old Roman dominion. (Rev. 17:9, 10).

The ten horns, as we have shown, are the ten kingdoms that arose upon the fall of imperial Rome. (Dan. 7:24, 25). Neither the seven heads nor the ten horns have any connection with Germany, or the German Kaiser. There are no seven forms or types of rulers in connection with the German emperor, nor is his capital, Berlin, built on seven hills.

(b) In John's vision the first beast coming out of the sea, has a head which was wounded to death, but was afterward healed. Nothing like this appertains to Kaiser Wilhelm. He has had no head that was wounded to death; but the Pope has. There being no wounded head, there can be no such healing. If the Kaiser is the Beast out of the sea, then what is the meaning of the wound-

ed head? Does it prefigure his overthrow, and the loss of his kingdom? If so, in order that he shall fulfill the conditions set forth in the vision, his fall must be followed by his restoration. The wounded head must be restored. Not only that, but all the world must wonder after and worship the Kaiser, after the healing of the wounded head. No single reason can be given why such results should be expected in the case of the German ruler.

(c) Again, this Beast was a persecutor of the saints. Not so with Wilhelm II. While he has launched upon the world its greatest and bloodiest war, his moves are purely political. His war is not with the saints as such, nor with heathens; his slaughter of the race is founded on other reasons than as a persecutor of the saints. He wars on governments, nations, political powers.

(d) The Beast has a certain period, forty-and-two months, for his war upon the saints; if we apply this prophecy to the Kaiser, what is the meaning of this period of persecution? Should we take the forty-two months symbolically,—a-day-for-a-year? This will give us a period of twelve hundred and sixty years. Neither the Kaiser personally, nor Germany as an empire, has existed for so long a time. But if we take the forty-two months as literal time measurement, and apply it to the present war, we see the falsity of the interpretation. The war has already lasted for four

years, which is six months over the allotted time. Germany was consolidated into an empire by Bismarck about fifty years ago. If we apply the period to the Kaiser's reign it will not fit that, for he has worn the crown for more than thirty years. So we see that the "forty-and-two months" cannot be applied to the age of the Kaiser, to the time of his reign, to the period of the great world war, nor even to the present age of the German Empire.

(e) But remember, we find two beasts in the apocalyptic vision. One comes out of the sea, the other arises from the earth, more literally, perhaps, from the pit. If we attempt to prove the Kaiser to be the Beast, the question naturally arises, which is he, the first, out of the sea, or the second, out of the earth? He cannot be both, for they are distinct individuals. But the objector may ask, "How then can the Pope be both beasts?" We have abundantly proven that the beast represents an entire dynasty, not simply an individual. One king passes, another arises; this one passes away and yet another comes; but the symbolic bear or leopard will represent the entire series or dynasty. The little horn arose in the seventh century and has already existed for more than twelve hundred years, while nearly three hundred popes have occupied the papal chair. It is an office that is represented by the symbolic beast, and not an individual.

(f) If the Kaiser is the Beast, wherein is his likeness to the leopard, to the bear, to the lion? But the Beast seen by John represents all three of these original beasts, as seen in the vision of Daniel. (Rev. 13:2).

(g) If the Kaiser is the second beast, the one arising out of the earth, where is his miracle-working power? We remember that the Beast under review had power to call fire down from heaven in the sight of men. Has the Kaiser done anything like this? The Beast also gave life to an image, so that it could speak; has the Kaiser accomplished this marvel? The Beast put up an image of his predecessor ,requiring all men to worship it; amid all his crimes has the Kaiser done anything of this sort? To ask these questions is to answer them. The Kaiser does not fill a single item in the bill of indictment laid against the Beast. To make Kaiser Wilhelm II, the Beast of John's vision, is priestly camouflage.

(h) All the world wondered after the beast and worshipped him. Has the whole world fallen down before the Kaiser? Are the peoples and nations worshipping, serving and honoring the Kaiser?

The Kaiser's record is black, brutal, bloody. He is a self-centered, blood-guilty, vain-glorious, egotistic, power-loving, able, militaristic maniac. Though a man of brains, of force, an organizing genius, yet the Kaiser is a poor, deluded criminal,

yea, a bloody autocrat. He is not the Beast. To assert that he is, contradicts and nullifies the entire scriptural outline of the prophecy. Such ignorance of Scripture as would make the Kaiser the Antichrist, the Beast, utterly disqualifies one as an expounder of Scripture. But the Beast stands before us in full outline. He is silhouetted against the ages. We have shown his picture in these pages. On it may be found every mark of the Beast.

CHAPTER XXIII.

The Wounded Head.

(Rev. 13:2.)

A strange sight faces us. The Beast, with its plurality of heads, has to surrender one unto death. This head was not simply crippled, injured, put out of commission for a limited time, but its wound was fatal—unto death. What was the head thus destroyed? Was it not the Pope's temporal power? Surely this was one of his heads, and it was put to death. When the armies of re-united Italy invested Rome, in 1870, they defeated the papal armies, marched into the Eternal City and wrenched the government from the Pope. No compromise was effected; the Papal King lost the government, he was dispossessed of the throne, the sceptre, and the crown of kingly authority. The kingdom passed from his control and he has exercised no kingly dominion from that day until this; though a king for centuries, he is a king no more. This head was destroyed, wounded unto death.

It is said by competent authority, that prior to the fall of the papacy, Rome was the worst governed city on earth; political corruption, intrigue, graft, oppression, mis-management

abounded on every hand. The people of Rome to this day hate and curse the clerical grafters of the ancient days. Italy would fight long and hard before returning to the days of injustice and robbery from which they escaped a half century ago.

But even yet the priestly intriguers are bending their every energy to secure a return of the Papal states, to the kingly control of him whom they fondly style, "The Holy Father." Woe-worth the day of their success, the day when the plotters shall succeed in placing him once more on the long-coveted throne.

But some think it impossible that the temporal power of the Pope could ever be restored. Would they were right. Under normal conditions, we could not expect the people of Italy to again accept the Christo-Pagan cleric as their king. But his restoration will not be in normal times. It will occur during the days of the great tribulation, when the saints shall have been caught up to be with Jesus at the marriage-supper of the Lamb. The Word of God, our highest authority, one that never fails, plainly informs us of the fact that the wounded head shall be restored. The temporal power that has passed away shall be again given to the Pope. As sure as the Bible is the Word of God, so surely shall this thing come to pass.

Another item of interest is given us; we read,

"The whole world wondered after the beast." Not only this, but all men, whose names are not written in the book of life, shall in the day of his power, worship the Beast.

"But how can this be?" one may inquire. We may not be able to tell you "how." Many prophetic utterances are utterly incapable of comprehension until they have been fulfilled before our eyes. The fact of the restored head is plainly revealed. The "how" is as yet one of God's secrets. But to a believer there is no choice. We must accept the word of inspiration as infallible, or deny its divine origin. When God says a thing shall be, no one but a carping, higher-critic, or a blatant infidel, can deny the fact. What the Almighty declares shall be is as absolutely true as what He informs us has been.

His word is truth. Not a jot or tittle of it shall fail; it will happen even as it says. Though the Beast's head was wounded unto death, it shall be healed, and "all the world" shall stand in reverent amazement before the apparently unconquerable Beast. The head that was wounded was not the spiritual dominion of the Pope, that continues to this day; but the wounded head was the temporal power, and it shall be healed.

In the days of the second Beast we find the whole world becomes absolutely subservient. His dominion is extended to realms hitherto outside his domain. In other days only the Papal states,

a small part of Italy, were directly subject to his rulership; but in the bloody days of the coming tribulation, it will be not merely the small territory known as the Papal states but the entire world that shall worship in reverence and obey the Beast. Men in the delusions of the hour shall ask with great gusto, "Who is able to make war with the Beast?"

It is well to look backward a moment. The four ancient beasts, the lion, the bear, the leopard, and the greatest of them all, the mighty nondescript, were all world-rulers. Their kingdoms each covered what was to them supposed to be "the world." They are looked upon in history as world empires. After the overthrow of the fourth beast, the one whose sweep of power was the mightiest of earth potentates, there arose no other world ruler. There arose ten horns, and after them the little horn; but none of these ruled anything comparable to the old world empires. The Pope's influence has been almost world wide, but his dominion as a king was small. His dynasty, however, extends through a longer period than that of former rulers. He fills in the gap from the fall of the great Roman world-dominion until the second coming of Jesus, who will found the fifth great world empire. Indeed, Jesus is earth's greatest Potentate. The one surviving member of the old wild-beast regime, is the little horn, the Pope. But when the days of the transgressions

come to the full, the old wild-beastly regime shall revive, and come also to its fulness. Do you ask for our proof? It is in the lesson under review—the thirteenth of Revelation. Here you see the Beast come up out of the sea, having in himself the combined natures of all the original beasts. He is a composite; he unites in himself the lion, the leopard and the bear. This was undoubtedly true of the great fourth beast. Daniel does not describe him, but simply says that in appearance he was, "diverse" from all the others. Now St. John tells us wherein this diversity lies. It is in the composite character of the unnamed beast.

The fourth beast in Daniel's day, as well as in John's, occupied the palace and the throne of his dominion in Rome, the City of seven hills; having also the seal of the seven forms of old Roman rulership. The location of the beast, his seven heads and his ten horns, are manifest in both visions although many centuries intervened between them. The full beastly regime and prerogative reunited and revived in the Johanian vision of the latter days. It all stands out clearly revealed to our vision. The wounded head revives; the composite beast assumes once more world dominion, and his deluded victims, dupes and followers, fling upon the breeze their challenge, "Who is able to make war with the Beast?" Great is his power, mighty his influence, enormous his following, infernal his character.

Under this Beast, the world is divided into two parts—the adherents of the Beast, his followers, worshippers, and willing tools on the one hand, while on the other hand, are those whose names are written in the Lamb's Book of Life. The Beast has, through all the ages, been an enemy and persecutor of the saints. He and they have had nothing in common. He has been a king, has had power in the earth, has been a ruler of men in the Gentile age. The saints have been few, have had to come out from among the world and be separate. (2 Cor. 6:14-18). While the beast has had large following, has at his pleasure crowned and dethroned kings and rulers; has largely had his way in the affairs of nations, yet the saints have been poor, obscure, spurned and rejected by the great. The Beast has rejected the Bible as the only authority, having set over against it laws and traditions of his own making. He has demanded that his utterances and enactments shall have the same authority as the Bible, yea, even greater. He places himself and his laws in antithesis to Jesus Christ; thereby supplanting the dominion and authority of our Lord. He has put ritualism in the place of Christian experience; has substituted his "saints," and dogmas, and himself, for the Christ of Calvary. Those who are dupes of the Beast pray more to Mary than to the Son of Mary; more to "saints" than to the God of saints. With his wounded head healed,

his kingly power restored and made world-wide, he, as his great proto-type, the lion, erects an image to whom all men must bow or suffer death.

Jesus, the God-Man, carries in His own proper person the elements of humanity and deity. He is real man; he is very God. Satan has for centuries fought and attempted to thwart and defeat King Jesus. To do this he has used Paganism, Mohammedanism, and Politico-ecclesiasticism. While by these means he has destroyed a multitude of souls and for years has benighted the world, yet victory has not crowned his battles. Christ is yet undefeated. The servants of the Most High are yet active, the truth is yet proclaimed, souls yet weep their way by the cross to the crown.

At the last, the Dragon marshals all his forces, gathers all his resources, forms in battle array all his mighty legions. Satan himself takes charge of his armies. Next to himself on the one side may be seen the Beast, on the other the False Prophet. The issue is joined. The legions of Hell and Heaven meet in battle array. The artillery of Heaven reverberates from the hills of glory, that of Hell belches forth from the regions infernal. Masses move and surge on either side, the shouts of command echo down the line, the conflict deepens, hell is moved to its depths, earth trembles under the mighty tread of the crashing legions in the great conflict. This is the culmina-

tion of the war of the ages. Who shall win? From the ranks of which side shall the banners of victory float? Hark! a mighty shout of victory pierces the air, the King Immortal, Eternal All-glorious rides forth, followed by the armies of heaven in full array. The morale of the legions infernal is broken, the forces of darkness give back, the discomfited legions of hell flee in confusion and rout. The generalissimo of the defeated forces is seized and hurled into the pit. The Beast and the False Prophet are captured alive and thrust helpless, confused, overwhelmed into the lake of fire. The career of the Beast is ended. The work of the False Prophet is over. Christ is King. His ransomed gather with Him around the throne of victory. Death is defeated. Hell is driven from the field of battle. There waves over earth the flag of eternal triumph. Christ, my Christ, Savior, Redeemer, King, shall reign forever. All hail!

CHAPTER XXIV.

The Pope and the World-War.

The Vatican has been appealing to the powers for peace. One would think that the Pope is strictly neutral. Indeed, such is the contention of his adherents. But is he neutral? There are many reasons for believing that he is a secret ally of Germany, especially of Austria. We know that he is an enemy of the Italian government. No Pope ever leaves the Vatican after his elevation to the Papacy. They live and die within its walls. The reason is, that the Pope, having lost his crown and throne, claims to be "a prisoner." Hence, calling the Vatican his imperial palace, and at present his only domain, he shuts himself up within its walls and seeks the sympathy of the nations. He would certainly go his length to overthrow the government of Italy. Accordingly, we are not surprised at the following note which we take from the *New York Tribune* of November 28, 1917:

"The Austrian and German kaisers have promised the pope that the restoration of the temporal power of the papacy shall be one of the first fruits of their triumph. Every clerical influence has been exerted to break down the morale of the Italian soldiers and to weaken the allegiance of the Italian forces. Since the pope made his peace

gesture a few months ago Italian troops have been encouraged to cheer for the pope and for peace until the terms are becoming synonymous. What the Bolsheviki did in Petrograd the clericals and the Italian socialists have done in Rome."

Were the press of our times not afraid of the Jesuits, it is probable that the people of this country would have been regaled with much literature of this kind, but it is a rare thing indeed to find anything in the metropolitan press that would create the slightest suspicion against the papal authorities.

We remember that in October and November last, when the Austro-Germanic troops crossed the Julian Alps, more than three hundred thousand Italian soldiers threw down their arms, refusing to fight. The public press has usually attributed this defection to the influence of the Socialists. But the Socialists have not been able to disintegrate the German, Austrian, French or English armies, and yet they worked as diligently in those armies as among the troops of Italy. Hence, there is another reason for the surrender of such vast numbers of troops. Rev. B. M. Tipple is a Methodist missionary, at the head of the Methodist Mission in the City of Rome. From a communication of his through the *Christian Herald,* (New York), Jan. 23, 1918, we quote the following:

"The greatest thing that has happened to our

work is what President Wilson has done for the moral leadership of our nation. It has shown southern Europe the character of Protestantism and the character of America. Six months ago, Roman Catholicism was *again* powerful in Italy. I say *again,* because the old fight for union and freedom that resulted in the crowning of the King in Rome in 1870 and the destruction of the temporal power of the Pope—when the King moved into the Quirinal and the Pope into the Vatican—that fight between the Vatican and modern Italy resulted in great damage to Roman Catholicism, because the patriots saw that they could not be good patriots and good Catholics, and they chose to be good patriots. Then the war broke out and the Vatican dispatched thousands and thousands of priests to the front. These priests met the common soldier. They wrote letters for him. They looked after him in a sort of Y. M. C. A. fashion. When a boy was wounded they visited him and talked with him. They came close to the ordinary soldier in a very human and sympathetic way. The result was that they revived again the influence of the church through this personal ministration in the war. That worked well until it was discovered that the political policy of the Vatican was against the Allies and with the Central Powers.

"How did it become evident? Did you read of any protest against the devastation of Bel-

gium? That is a good Catholic country. Cardinal Mercier went down to see if he could get moral backing at Rome and they sent him back to Belgium disappointed. The Central Empires all along have been most solicitous about the Vatican, and have shown themselves most friendly with it, while the Vatican has issued peace notes when the Allies did not want them. They were an embarrassment to the Allies, but insistently the Vatican —with Germany—continued to send them out. The last one came after Lloyd George and the President had said emphatically that they did not want peace notes. That shows the hostility of the Vatican to the Allies.

"And why should not the Vatican be with the Central Powers? The last great autocracy left in Europe is the Vatican. In Germany, in Austria—in all the countries—the rich, conservative elements move in sympathy toward the Vatican because it is the last great stronghold of vested rights, of the monarchical idea.

"When the Pope issued this last appeal for peace it greatly embarrassed the Allies. It was distributed among the soldiers at the front, particularly in Italy, and was read by those soldiers, weary of the fighting. After this message had come from the Pope, the priests who had gained the confidence of the soldiers came to them and said, 'It is too bad! The Holy Father wants peace. Everybody wants peace. We must pray for

peace.' They did not say anything treasonable, but they talked to the boys in this way, of the desire of everybody for peace, and it really took the nerve out of many of them, so that, when the Austrians made their offensive, perhaps the defensive was not as strong as it otherwise would have been. Thousands and thousands of people are saying in Italy today that the weakening of Italy's resistance was due to the influence of the Vatican propaganda promulgated by the priests. They are saying nothing openly and officially, but there is the general feeling in nearly all circles that the real fault of this great disaster is to be laid to the Vatican and its activities. The result is, that Benedict XV finds himself in the most difficult position since the days of Pius IX, when the troops of Victor Emanuel came into Rome. Unless the Pope changes his attitude, we shall hear of some radical doings in Italy after the war. I have seen no such spirit against the Vatican as there is today.

"There never was a clearer issue than that between the Allies and the Central Empires. It is as clear as daylight that we are fighting the fight between autocracy and democracy. America is not only fighting for the freedom of France and the other Allied European nations, she is fighting for democracy, for the rule of the people, for her own independence. If we lose, America will sign over."

This is really expert testimony. The author of the above lines is a leader of men, a student of conditions, a man of world-vision. Those who have kept up with the facts of the famous Gerlach episode can fully appreciate the above statement of Mr. Tipple's. This man Gerlach was of German origin. He had stood high in business and political circles in the Germanic empires. He was Chamberlain to the Pope, and therefore a member of the official Vatican household. Monsignors Gerlach, Pomarici and Gunther, all Papal luminaries, have been definitely connected with German propaganda in an effort to overthrow the Italian government. These men were accused, in connection with certain anarchists, of blowing up two Italian ships-of-war. From a writer in the *St. Louis Post-Dispatch* (August 26, 1917), we read as follows: "To say that the Vatican has, wittingly or unwittingly, been pulling chestnuts out of the fire for Germany and Austria is to understate the case. Not a week passes but some fact comes to the cold light of day showing how much the Vatican is involved in German and Austrian intrigue." He mentions the fact that the Italian government condemned von Gerlach to life imprisonment for his offenses against the government. It appears that this villain made use of the Papal private mail pouch to pass out secrets to Germany that involved the very life and honor of Italy. All these men were not only in the em-

ploy of the Pope but were in intimate touch and association with him.

From the *Kansas City Times* (August 20, 1917), a writer under the date line of Berne, Switzerland, says: "While the Pope's note is dated from the Vatican it is avowed here that it was drafted at the Roman Catholic Monastery at Einsiedein, where von Buelow, Herr Erzberger, Baron Ritten, the Bavarian Minister to the Vatican, Baron Muhlberg, the Prussian Minister to the Vatican, and the Father General of the Jesuits, an Austrian subject, have a council chamber. Though the Pope is nominally responsible for the note, it is believed that it emanated from Austria and the German Center Party, and dates back to about a month ago, when Herr Erzberger was in Switzerland."

From another Associated Press dispatch, we have this: "Within Entente diplomatic circles the opinion was freely and promptly expressed that the peace proposal was inspired by Germany, and was an attempt to split the Allies in a conflicting discussion of their war aims."

From a clear writer we take the following, which is an extract from "Jesuitism in Practice:" "In 1896, twenty-one years ago as I write this, I was informed that the German spy system in the United States used the German Catholic Verein as its headquarters and was in active co-operation with it. I was also informed that this Verein of

St. Louis kept a card index bureau and files of information as to the characteristics, family history, 'family skeletons,' and failings and weaknesses of all the public men and people of prominence, both friendly and unfriendly, not only to the Roman Catholic propaganda in the United States, but of matters useful to the German Spy System. It was an alien 'seditions bureau' of information, for as a German spy is an alien, so is a Romanist whose first allegiance is to the Pope of Rome. Said Verein, it was claimed, was a gatherer of information by father confessors, secretaries of bishops, etc., and an indexer and secret cover for the German secret service and spies; a classifier furnishing Bonzano's office with matter as to Congressmen, and things of special interest to the political propaganda. . . . The remarkable efficiency and excellent ramifications of the German secret service, is due to the fact that since 1892, when Kaiser Wilhelm II, made the secret treaty with the Pope (Leo XIII), the Jesuits and the German secret service became like Chang and Eng, the Siamese twins; that is, though separate individuals, still so united that the life of one depended upon the other. The repeal of the Kulterkampf laws and reversal of all of Bismarck's Protestant and anti-Papal policies, the repeal of the acts expelling the Jesuits, and the forcing out of Bismarck were all the result of Jesuit intrigue."

Evidences multiply and witnesses increase in-

dicating a secret working agreement between the Papal bureaucracy and the Central Empires. The Pope has shown great interest in Austria, but has manifested little concern over the destruction of Belgium. From the *Protestant Alliance Magazine,* London, we have the following: "The blow which has fallen on Belgium is for the purpose of finding, through the subjugation of France, a way to humiliate and conquer Britain. The Kaiser was even more friendly with the Pope than Kruger, who, in 1882, is said to have presented Pope Leo XIII with a diamond worth about $400,000.00. The Kaiser's portrait hangs on the walls of the Vatican, and is in its albums. The glittering cross worn on the breast of Leo XIII was a gift from the German Kaiser, to whom that Pontiff often alluded as 'My best European friend.' Constant, flattering communications passed between the Pontiff and the Emperor. When the latter went to Rome in 1903 he visited the Pope in state, amid the applause of priests and monks. A Te Deum was sung in St. Peters on his birthday, which mark of approval the Kaiser returned by bestowing a decoration on the Black Pope, General of the Jesuits."

For a number of the above quotations we are indebted to "The Vatican, The Kaiser and the World War."

Confirmatory of what we have said, consider the case of Canada and of Australia. The English-

speaking sections of these two countries rushed quickly and with all their resources to the aid of the mother-country at the very beginning of the great war. Not so with the Roman Catholic sections. Quebec in Canada was settled by the French. One would naturally expect them to have volunteered heartily in defense of their motherland. France has been in the very heart of the great holocaust. She has been scourged until almost destroyed and yet the Canadian French have taken no interest in her sufferings and made practically no effort for her defense. Why? The answer is, Romanism and priestcraft. They would sit supinely by and allow their own motherland crushed and destroyed at the instigation of the Pope. And why should the Vatican hate France? Simple enough. The French Republic has repudiated the established church, driven out the Jesuits and greatly restricted the grafting operations of the priests.

The Romanists in Australia prevented conscription, even as they sought to do in Canada, thus delaying victory.

CHAPTER XXV.

The Irish Situation.

Many people of this country are greatly concerned over what they consider the "liberties" of the Emerald Isle. You hear them say, "The United States should demand of England Home Rule for Ireland." Nonsense! The United States should attend to its own business. Home Rule is no concern of the Protestants of this country. Is not the reader aware that "Home Rule" is nothing but "Rome Rule." Some three or four counties in the north of Ireland are Protestant. This is what is known as the Ulster section. It is inhabited chiefly by the Scotch-Irish, who are a vigorous, intelligent, home-loving, Bible-reading, Sabbath-keeping, God-fearing, independence-loving people. They will not bend the knee to the Romish priests. Their section of the little Isle is prosperous, possesses good schools, has many factories, and shows evidences of general thrift.

But as the traveller goes southward he reaches the Roman Catholic section of Ireland. Here the people are illiterate, superstitious and poor. The priests lord it over them. They rob, grind and oppress them. Even the voters are but tools in their hands. Hence the type of government is deter-

mined by the spirit of popery. This part comprises from 60 to 70 per cent of Ireland's population. Set up the so-called "Home Rule" in Ireland and what will be the result. These blinded dupes of popery, driven by the lash of the priests, will subjugate the Protestant population to their unjust and oppressive laws. Bear in mind that the wealth of Ireland is in Protestant hands. Hence the priests have refused consistently to accept Home Rule for the Irish Counties. And why? Plain enough. They could not tax the Protestant factories, farms, wealth and resources. This would spoil their grafting plans. The priests must manipulate politics, inaugurate laws and rape the treasury. But their graft would suffer greatly if dependent only on Roman Catholic resources. Nothing will satisfy them but to control and tax and rob the Protestant wealth of the unhappy Isle.

What is the origin of Sinn Fein? Popery. Who was Sir Roger Casement, executed during the Sinn Fein, for treason? He was a dupe of the papacy. Who is it that opposes England in this war? The priests and their following. From an Associated Press dispatch dated Dublin, April 21, 1918, we read:

"Throughout Ireland today the covenant to resist the imposition of conscription by all possible means has been administered by priests and subscribed to in a quiet, uneffusive manner by

hundreds of thousands of people. From every Catholic pulpit it was the subject of discourse, and Bishops and political leaders explained the subject. The practice followed in many cases was for the priest to read the pledge sentence by sentence, the people reciting after him. In other cases the pledge was given by the raising of hands or the signing of a paper. The Bishop took part with the inferior clergy in administering the pledge, addressing the people and generally warning them against isolated and unconsidered action. They urged obedience to the orders of the recognized leaders, who act in co-operation.

Reader, are you surprised that before the great war, while the papists were pushing for Home Rule, Sir Edward Carson had raised in Ulster an army of 100,000 brave soldiers, who pledged themselves to die on the field of battle rather than submit to papistic "Home Rule?" With the spirit that inspired our Protestant forefathers to brave the savagery of New England that they might escape the oppresions of popery before us, we can understand and sympathize with the brave Protestant forces of Ireland. Who would expect them to prefer English rule as against democracy, the rule of their own people, if they saw that they could obtain justice? But they would much rather have the fair and just laws of Protestant England than to be ruled by a medieval autocrat on the banks of the Tiber.

Popery and priestcraft have robbed and oppressed the people of Italy, of Spain, of France and other parts of the world until they are rising in rebellion. The Protestants of Ireland, should they come under the dominion of the priests, would find their schools Romanized, their government Jesuitized, their liberties abridged and their wealth confiscated. Let no fair-minded, liberty-loving American citizen ever again speak a word that might help the Jesuits of Ireland to triumph in their efforts to establish "Rome Rule" over the Emerald Isle.

The Kaiser, the Sultan of Turkey, and the Pope of Rome are in cahoots for the preservation of their autocracy in its conflicts with the democratic aspirations of humanity. They are the last surviving members of the old-world autocracies. Our fight is for human rights and liberties, for the Bible as an unhampered emblem of progress and human uplift. Let us stand for the honor of God and for the rights of man, against Kaiserism and papal superstition and oppression.

THE END.

APPENDIX A.

Since writing this book the great war has come to a close. Some things have happened that call for a few words in this supplemental form. A careful investigation of the "Enemy Alien" and "Seditious" bunch we believe would show most of the James A. O'Leary stripe of trouble-makers in this country to have been adherents of the papacy. This does not imply by any means that all Roman Catholics are seditious, or in any sense untrue to our country. We know that many of them are patriotic and would follow the Stars and Stripes as faithfully and as far as any American of any faith.

But we do mean to say, that there is in Romanism, as a system, a spirit that inclines many of its unreasoning devotees to put their reverence for the Papacy ahead of their love of country. And such purblind zealots fall easily into the meshes of the traitor. Romanism is a government, a monarchy, within itself. Hence, it tends to undermine patriotism, to supplant devotion to one's country and flag. Such tendency will bear seditious fruit in hearts under priestly control. The Vatican, to many, means more than the Capitol at Washington. For confirmation of this on-

ly recall the words of Priest Phelan, Editor The Western Watchman, St. Louis, "You tell us that we think more of the church than we do of the United States; of course we do. You tell us we are Catholics first, and Americans or Englishmen afterward; of course we are. You tell us in the conflict between the Church and the civil government, we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church, we would say tomorrow, 'To hell with the Government of the United States.' And if the Church and all the governments of the world were at war, we would say, 'To hell with all the governments of the world.' "

These words were spoken in a sermon in the Cathedral, St. Louis, in June, 1914, and were afterwards printed in his own paper. We have no reason to doubt that he meant every word he spoke. But why use such language? We have never heard, or heard of, such language from a Protestant pulpit. There is no reason for a conflict, a war, between the Church and the government. Their spheres are different. One is of God, the other of Cæsar, and under our Lord's direction, not the Pope's, we give unto each his due. No man who can utter, or subscribe to, such a sentiment, is worthy of American citizenship.

What right had

THE KNIGHTS OF COLUMBUS

to recognition in the army? It is a secret, oath-bound order, not open to Protestants, but composed entirely of Roman Catholics. The Baptists had no special recognition as such in the army; nor had the Presbyterians, the Methodists, the Lutherans, the Disciples. On what ground should the Romanists have sectarian recognition in our army? It is against our fundamental rule of separation of Church and State. Rome holds for their union, but our government accepts, theoretically, the Protestant doctrine of separation. But in this case Rome induced our government to reverse itself and give the papal machine a right of way among our soldier boys.

But, it may be argued, the other churches used the Y. M. C. A. as an agency through which they ministered to the army's religious needs. Very well, then, why did the priests not come in and work as the Protestant churches, through the Y. M. C. A.? Is it because the Protestants are not fit to associate with the priests of Rome? If so, her attitude brands her priests as Pharisees, moving on a plane of the ancient hypocrites, "I am holier than thou." We remember how the Lord of all denounced the ancient Pharisees. Has He more use and respect for these twentieth century Pharisees?

If Romanism is a church, she should work through the Y. M. C. A. with the other churches.

If she is not a church she should certainly have no special favors shown her in the field of religious activities.

If she went to the army on a basis of religious unity and helpfulness she should have co-operated with others who were actuated by a like motive. But if she went with her own labels and paraphernalia, to promote her creed and her sectarian purposes, she should have been refused recognition, and given no place.

The writer appreciates any unselfish, patriotic service rendered our country from whatever source. His heart was very fully in the war, and he prayed fervently for the triumph of our cause, feeling it to be the cause of right and of human liberty. But why should we make war on one autocrat and play into the hands of another? Why seek to destroy Kaiser Wilhelm and pour honors on the head of Pope Benedict? The Pope is the father of autocracy. Of all "divine right" rulers, he stands at the head, claiming to be the Vicegerent of God.

THIRTY MILLIONS FOR ROME.

In the recent "war work" drive for $170,500,000 (and more was realized) we were plainly told that $30,000,000 of it was for "The Methodist War Council." No, bless me; I've written it down wrong. It was for "The National Catholic Council." And this, I like to have said, in a Protestant land! But not so; for there was very little pro-

testing. But this is a land where four-fifths, and more, are so-called Protestants. Why not protest?

Now, suppose the teaching of this book is true; suppose the Pope is indeed, "The Man of Sin," "The Beast," the Antichrist. Then what? Why, simply this, The United States Government has given the Antichrist official recognition, and Christian people have helped to finance his work.

The writer has fought "the Beast" too long to turn right around now and drop money into his coffers. We had two sons in the army, but I have no hesitancy whatever in saying, I should far rather have them buried in unmarked graves, in far-off France, than have them return home adherents of Romanism, dupes of priestcraft.

When one loves his country, would give his boys and his own life fighting under its flag, it cuts to the quick to have the government of his own loved land give official recognition to a power that has ravaged the race, destroyed the liberties of men, and has foisted upon humanity the bloodiest and most debasing paganism known to history, the mightiest enemy of God and pure Christianity known to earth.

We note the following, from Ex-Secretary of the Navy, R. W. Thompson. He says: "The influence of our example finds a striking illustration in the revolution in Italy in 1870, which abolished the temporal power, or kingship, of the pope, separated the State from the Church, and estab-

lished a constitutional form of government in place of the absolute monarchism which had prevailed, almost uninterruptedly, for many centuries. The fires of this revolution had been burning for a long time, kindled originally by oppressions, which had been so magnified that the people could endure them no longer." . . . . . Before he entered Rome with his victorious troops, and with the hope of pacifying the pope, Victor Emmanuel, the liberator of the Italian people, addressed an affectionate letter to Pope Pius IX, calling him 'the chief of Catholicity,' and expressing the hope and intention that nothing should be done inconsistent 'with the inviolability of the sovereign pontiff and of his spiritual authority, and with the independence of the Holy See.' But this kindly spirit was not reciprocated by the irascible pope, who excitedly rejected the overture of pacification. Thereupon the victorious troops entered the city of Rome, and terminated the temporal dominion of the pope, which had rested upon the Italian people with crushing weight for nearly fourteen hundred years. Then the pope, having lost his royal diadem—nothing more—and with the view of prescribing it as an article that it should be recovered, caused his Cardinal Secretary of State to notify Victor Emmanuel to that effect. This he did as follows:

" 'I have the command from His Holiness to declare, and the undersigned does hereby declare in

the august name of His Holiness, that such usurpation is devoid of all effect, is null and invalid, and that it can never convey any prejudice to the indisputable and lawful rights of dominion and of possession, whether of the Holy Father himself, or of his successors in perpetuity; and, although the exercise of these rights may be forcibly prevented and hindered, yet His Holiness both knows his rights, intends to conserve them in tact, and *re-enter at the proper time into their actual possessions.*'" "Footprints of the Jesuits," (pp. 23, 24.)

The pope remains in the Vatican to this day an avowed enemy of the Government of Italy, a rival to the king. As we have shown elsewhere, he is a supporter of the Germanic empires, and a secret enemy of our Allies. Italy refused to enter the war till England and France had entered into a solemn agreement that no papal representative should sit at the peace table.

Now shall the head of our Republic visit in person this unreconstructed autocrat, this enemy of democracy? We trust not. Time will tell.

The writer, with a host of red-blooded American citizens, felt mortified that our President should visit the Pope, and not only that, but go into secret conference with him, on the occasion of his recent visit to Rome. What business has the President of the world's greatest democracy in secret conference with the medieval autocrat?

Woodrow Wilson, as president and representative of this republic, of the American people, can have nothing in common with the Pope of Rome. In that call at the Vatican he did not truly represent Twentieth Century America, but perhaps Cardinal Gibbons. If so, Gibbons should pay the bill.

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